Articles

The Evil Jewish Talmud: The Truth about the Talmud

27th June 2021

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10 Blasts from the Past!

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A Documented Exposé of Jewish racist Hate Literature

The Talmud is Judaism's holiest book (actually a collection of books). Its authority takes precedence over the Old Testament in Judaism. Evidence of this may be found in the Talmud itself, Erubin 21b (Soncino edition): "My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament)."

The supremacy of the Talmud over the Bible in the Israeli state may also be seen in the case of the black Ethiopian Jews. Ethiopians are very knowledgeable of the Old Testament. However, their religion is so ancient it pre-dates the Scribes' Talmud, of which the Ethiopians have no knowledge. According to the N.Y. Times of Sept. 29, 1992, p.4:

"The problem is that Ethiopian Jewish tradition goes no further than the Bible or Torah; the later Talmud and other commentaries that form the basis of modern traditions never came their way."

Because they are not traffickers in Talmudic tradition, the black Ethiopian Jews are discriminated against and have been forbidden by the Zionists to perform marriages, funerals and other services in the Israeli state.

Rabbi Joseph D. Soloveitchik is regarded as one of the most influential rabbis of the 20th century, the "unchallenged leader" of Orthodox Judaism and the top international authority on halakha (Jewish religious law). Soloveitchik was responsible for instructing and ordaining more than 2,000 rabbis, "an entire generation" of Jewish leadership.

N.Y. Times religion reporter Ari Goldman described the basis of the rabbi's authority:

"Soloveitchik came from a long line of distinguished Talmudic scholars...Until his early 20s, he devoted himself almost exclusively to the study of the Talmud...He came to Yeshiva University's Elchanan

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Theological Seminary where he remained the pre-eminent teacher in the Talmud…He held the title of Leib Merkin professor of Talmud…

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…sh Chronicle of March 26, 1993 states that in religious school (yeshiva), Jews are "devoted to the Talmud to the exclusion of everything else."

The Talmud Nullifies the Bible

The Jewish Scribes claim the Talmud is partly a collection of traditions Moses gave them in oral form. These had not yet been written down in Jesus' time. Christ condemned the traditions of the Mishnah (early Talmud) and those who taught it (Scribes and Pharisees), because the Talmud nullifies the teachings of the Holy Bible.

Shmuel Safrai in The Literature of the Sages Part One (p.164), points out that in chapters 4 and 5 of the Talmud's Gittin Tractate, the Talmud nullifies the Biblical teaching concerning money-lending: "Hillel decreed the prozbul for the betterment of the world. The prozbul is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel's intention thereby to overcome the fear that money-lenders had of losing their money."

The famous warning of Jesus Christ about the tradition of men that voids Scripture (Mark 7:1-13), is in fact, a direct reference to the Talmud, or more specifically, the forerunner of the first part of it, the Mishnah, which existed in oral form during Christ's lifetime, before being committed to writing. Mark chapter 7, from verse one through thirteen, represents Our Lord's pointed condemnation of the Mishnah.

Unfortunately, due to the abysmal ignorance of our day, the widespread "Judeo-Christian" notion is that the Old Testament is the supreme book of Judaism. But this is not so. The Pharisees teach for doctrine the commandments of rabbis, not God.

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The Creepy Evil Clintons: The Suspicious Death of Ron Brown — Another Clinton Hit Job?

The Talmudic commentary on the Bible is their supreme law, and not the Bible itself. That commentary does indeed, as Jesus said, void the

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s scripture.
The Sages also made enactments of their own...anyone who does not study the Talmud cannot understand Scripture."

There is a tiny Jewish sect which makes considerable effort to eschew Talmud and adhere to the Old Testament alone. These are the Karaites, a group which, historically, has been most hated and severely persecuted by orthodox Jewish rabbinate.

To the Mishnah the rabbis later added the Gemara (rabbinical commentaries). Together these comprise the Talmud. There are two versions, the Jerusalem Talmud and the Babylonian Talmud.

The Babylonian Talmud is regarded as the authoritative version: "The authority of the Babylonian Talmud is also greater than that of the Jerusalem Talmud. In cases of doubt the former is decisive." (R.C. Musaph-Andriesse, From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism, p. 40).

This study is based on the Jewish-authorized Babylonian Talmud. We have published herein the authenticated sayings of the Jewish Talmud. Look them up for yourself.

We publish the following irrefutable documentation in the hope of liberating all people, including Jewish people, from the corrosive delusions and racism of this Talmudic hate literature, which is the manual of Orthodox and Hasidic Jews the world over.

The implementation by Jewish supremacists of Talmudic hate literature has caused untold suffering throughout history and now, in occupied Palestine, it is used as a justification for the mass murder of Palestinian civilians. The Talmud specifically defines all who are not Jews as non-human animals.

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Some Teachings of the Jewish Talmud
Where a Jew Should Do Evil

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Hitting a Jew is the same as hitting God

Sanhedrin 58b. If a heathen (gentile) hits a Jew, the gentile must be killed.

O.K. to Cheat Non-Jews

Sanhedrin 57a . A Jew need not pay a gentile ("Cuthean") the wages owed him for work.

Jews Have Superior Legal Status

Baba Kamma 37b. "If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full."

Jews May Steal from Non-Jews

Baba Mezia 24a . If a Jew finds an object lost by a gentile ("heathen") it does not have to be returned. (Affirmed also in Baba Kamma 113b). Sanhedrin 76a. God will not spare a Jew who "marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a Cuthean..."

Jews May Rob and Kill Non-Jews

Sanhedrin 57a . When a Jew murders a gentile ("Cuthean"), there will be no death penalty. What a Jew steals from a gentile he may keep.

Baba Kamma 37b. The gentiles are outside the protection of the law and God has "exposed their money to Israel."

Jews May Lie to Non-Jews

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Video: James Lancia: South Africa: EFF & Malema say: Death to Whites!

Baba Kamma 113a. Jews may use lies (“subterfuges”) to circumvent a Gentile.

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Insults Against Blessed Mary

Sanhedrin 106a . Says Jesus’ mother was a whore: “She who was the descendant of princes and governors played the harlot with carpenters.” Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the “uncensored” text of the Talmud it is written that Jesus mother, “Miriam the hairdresser,” had sex with many men.

Gloats over Christ Dying Young

A passage from Sanhedrin 106 gloats over the early age at which Jesus died: “Hast thou heard how old Balaam (Jesus) was?–He replied: It is not actually stated but since it is written, Bloody and deceitful men shall not live out half their days it follows that he was thirty-three or thirty-four years old.”

Jesus in the Talmud:

Horrible Blasphemies Against Jesus Christ

While it is the standard disinformation practice of apologists for the Talmud to deny that it contains any scurrilous references to Jesus Christ, certain Orthodox Jewish organizations are more forthcoming and admit that the Talmud not only mentions Jesus but disparages him (as a sorcerer and a demented sex freak). These orthodox Jewish organizations make this admission perhaps out of the belief that Jewish supremacy is so well-established in the modern world that they need not concern themselves with adverse reactions.

For example, on the website of the Orthodox Jewish Hasidic Lubavitch group–one of the largest in the world–we find the following statement, complete with Talmudic citations:

21st May 2018
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VERY URGENT: Information wanted on Simon Roche of the Suidlanders
9th April 2018
Comments Off

VERY IMPORTANT: Americans Investigate Simon Roche; Gustav Muller & the Suidlanders: Part 1 & also: Roche’s Jewish-named children!
29th March 2018
Comments Off

BIG BLACK LIES ABOUT APARTHEID! The lie that Whites killed MILLIONS of Blacks!
18th April 2018
Comments Off

Video: What Hitler tried to teach Germans and ALL Whites

"The Talmud (Babylonian edition) records other sins of 'Jesus the Nazarene':

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3) He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh, which is also explicitly banned in the Bible (Shabbos 104b).

End quote from http://www.noahide.com/yeshu.htm (Lubavitch website) June 20, 2000.

[Note: we have printed and preserved in our files a hard copy of this statement from the Lubavitch"Noah's Covenant Website," as it appeared on their website at http://www.noahide.com on June 20, 2000, in the event that denials are later issued and the statement itself suppressed].

Let us examine further some of these anti-Christ Talmud passages:

Gittin 57a. Says Jesus is in hell, being boiled in "hot excrement."

Sanhedrin 43a. Says Jesus ("Yeshu" and in Soncino footnote #6, Yeshu "the Nazarene") was executed because he practiced sorcery: "It is taught that on the eve of Passover Jesus was hung, and forty days before this the proclamation was made: Jesus is to be stoned to death because he has practiced sorcery and has lured the people to idolatry...He was an enticer and of such thou shalt not pity or condone."

Kallah 51a."The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a niddah (a child conceived during a woman's menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah.

3rd May 2018
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Six Jewish Companies Own 96% of the World's Media
9th July 2020
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Video: VERY IMPORTANT: Suidlanders: Is Simon Roche a Scam artist defrauding Whites?
11th March 2018
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Video: #Team White: A NEW WHITE HERO: Robert Bowers: America's No 1 Jew KILLER!!
14th August 2019
Comments Off

Video: Whites on 3 Continents agree: Jews HATE Whites, Whites must resist & fight JEWS!
30th September 2018
Comments Off

"They said, 'What induced you to contradict the opinion of your colleagues?' He replied, "I will prove it concerning him." He went to the ans.

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n his heart, /hen I entered the bridal chamber I was niddah (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a niddah.

"It was declared, '..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba..."

In addition to the theme that God rewards clever liars, the preceding Talmud discussion is actually about Jesus Christ (the bastard boy who "uncovered his head" and was conceived in the filth of menstruation). The boy's adulterous mother in this Talmud story is the mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the Talmud).

"The Editio Princeps of the complete Code of Talmudic Law, Maimonides' Mishneh Torah — replete not only with the most offensive precepts against all Gentiles but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, 'May the name of the wicked perish')... –Dr. Israel Shahak, Jewish History, Jewish Religion, p. 21.

"The Talmud contains a few explicit references to Jesus...These references are certainly not complimentary...There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus...The passage in which Jesus' punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period..." – Hyam Maccoby, Judaism on Trial, pp. 26-27.

"According to the Talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other Jews to idolatry, and contempt of rabbinical authority. All classical Jewish sources which mention his

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20th October 2020 Comments Off

execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned.

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ted as an acronym for the curse, 'may his name and memory be wiped out,' which is used as an extreme form of abuse. In fact, anti-zionist Orthodox Jews (such as Neturey Qarta) sometimes refer to Herzl as 'Herzl Jesus' and I have found in religious zionist writings expressions such as "Nasser Jesus" and more recently 'Arafat Jesus." –Dr. Israel Shahak, Jewish History, Jewish Religion, pp. 97- 98, 118.

Talmud Attacks Christians and Christian Books

Rosh Hashanah 17a. Christians (minnim) and others who reject the Talmud will go to hell and be punished there for all generations.

Sanhedrin 90a. Those who read the New Testament ("uncanonical books") will have no portion in the world to come.

Shabbath 116a. Jews must destroy the books of the Christians, i.e. the New Testament.

Dr. Israel Shahak of Hebrew University reports that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980 (cf. Jewish History, Jewish Religion, p. 21).

Sick and Insane Teachings of the Talmud

Gittin 69a . To heal his flesh a Jew should take dust that lies within the shadow of an outdoor toilet, mix with honey and eat it.

Shabbath 41a. The law regulating the rule for how to urinate in a holy way is given.

Yebamoth 63a. States that Adam had sexual intercourse with all the animals in the Garden of Eden.

Yebamoth 63a. Declares that agriculture is the lowest of occupations.

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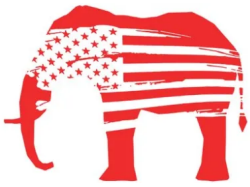
Video: EXPOSED: Suidlanders: The real Simon Roche from someone who knows him personally: Part 1
18th December 2017
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Video: Direct from Germany: Jewish HATRED & genocide of Germans & all Whites everywhere
24th January 2018
Comments Off

Video: To my Niece & Nephew: Why Britain is the ENEMY of Rhodesians, Boers, Ethnic Europeans & Japanese
30th November 2017
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Sanhedrin 55b. A Jew may marry a three year old girl (specifically, three years "and a day" old).

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t is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest.

Abodah Zarah 17a. States that there is not a whore in the world that the Talmudic sage Rabbi Eleazar has not had sex with. On one of his whorehouse romps, Rabbi Eleazar leanred that there was one particular prostitute residing in a whorehouse near the sea, who would receive a bag of money for her services. He took a bag of money and went to her, crossing seven rivers to do so. During their intercourse the prostitute farted. After this the whore told Rabbi Eleazar: "Just as this gas will never return to my anus, Rabbi Eleazar will never get to heaven."

Hagigah 27a. States that no rabbi can ever go to hell.

Baba Mezia 59b. A rabbi debates God and defeats Him. God admits the rabbi won the debate.

Gittin 70a. The Rabbis taught: "On coming from a privy (outdoor toilet) a man should not have sexual intercourse till he has waited long enough to walk half a mile, because the demon of the privy is with him for that time; if he does, his children will be epileptic."

Gittin 69b. To heal the disease of pleurisy ("catarrh") a Jew should "take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs."

Pesahim 111a. It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads.

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14th November 2020 Comments Off

Menahoth 43b-44a. A Jewish man is obligated to say the following prayer every day: Thank you God for not making me a gentile, a

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indicates that there were not 16 million Jews in the entire world at that time, much less 16 million Jewish children or four billion Jews).

A Revealing Admission

Abodah Zarah 70a. The question was asked of the rabbi whether wine stolen in Pumbeditha might be used or if it was defiled, due to the fact that the thieves might have been gentiles (a gentile touching wine would make the wine unclean). The rabbi says not to worry, that the wine is permissible for Jewish use because the majority of the thieves in Pumbeditha, the place where the wine was stolen, are Jews. (Also cf. Gemara Rosh Hashanah 25b).

Pharisaic Rituals

Erubin 21b. “Rabbi Akiba said to him, “Give me some water to wash my hands.”

“It will not suffice for drinking,” the other complained, “will it suffice for washing your hands?”

“What can I do?’ the former replied, “when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues.” [This is the ritual hand washing condemned by Jesus in Matthew 15: 1-9].

Genocide Advocated by the Talmud

Minor Tractates. Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: Tob shebe goyyim harog (“Even the best of the gentiles should all be killed”).

This passage is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 Jewish Encyclopedia, published by Funk and

Wagnalls and compiled by Isidore Singer, under the entry, “Gentile,” (p. 617).

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Simon ben Yohai, to honor this rabbi who advocated the extermination of non-Jews. (Jewish Press, June 9, 1989, p. 56B).

On Purim, Feb. 25, 1994, Israeli army officer Baruch Goldstein, an orthodox Jew from Brooklyn, massacred 40 Palestinian civilians, including children, while they knelt in prayer in a mosque. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told CBS News that his teaching that Arabs are “dogs” is derived “from the Talmud.” (CBS 60 Minutes, “Kahane”).

University of Jerusalem Prof. Ehud Sprinzak described Kahane and Goldstein’s philosophy: “They believe it’s God’s will that they commit violence against goyim, a Hebrew term for non-Jews.” (NY Daily News, Feb. 26, 1994, p. 5).

Rabbi Yitzhak Ginsburg declared, “We have to recognize that Jewish blood and the blood of a goy are not the same thing.” (NY Times, June 6, 1989, p.5).

Rabbi Yaacov Perrin said, “One million Arabs are not worth a Jewish fingernail.” (NY Daily News, Feb. 28, 1994, p.6).

Talmudic Doctrine: Non-Jews are not Human

The Talmud specifically defines all who are not Jews as non-human animals, and specifically dehumanizes Gentiles as not being descendants of Adam. Here are some of the Talmud passages which relate to this topic.

Kerithoth 6b: Uses of Oil of Anointing. “Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over gentiles (goyim) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: “Upon the flesh of man

(Adam), shall it not be poured (Exodus 30:32]); and cattle and vessels are not man (Adam).

In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men.

The Talmud states that it is not a sin to apply the holy oil to Gentiles, because Gentiles are not human beings (i.e. are not of Adam).

Another example from tractate Yebamoth 61a: "It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of gentiles (goyim) do not impart levitical uncleanness by an ohel [standing or bending over a grave], for it is said, 'And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men (Adam)."

The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the Talmud teaches that if a Jew touches the grave of a Gentile, the Jew is not rendered unclean, since Gentiles are not human (not of Adam).

From Baba Mezia 114b: ""A Jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits Jews from coming into contact with the graves of humans (Adamites), and he was standing in a gentile graveyard. For it has been taught by Rabbi Simon ben Yohai: 'The graves of gentiles [goyim] do not defile. For it is written, 'And ye my flock, the flock of my pastures, are men (Adam)' (Ezekiel 34:31); only ye are designated men (Adam)."

Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three Talmud passages. But Ezekiel 34:31 does not in fact support the Talmudic notion that only Israelites are human. What these rabbinical, anti-Gentile racists and ideologues have done in

asserting the preceding absurdities about Gentiles is distort an Old Testament passage in order to justify their bigotry.

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roof-text" is specious, since the passage does not prove that Gentiles are animals. The passage from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the Talmud has falsified the Bible by means of distorted interpretation.

Other Talmud passages which expound on Ezekiel 23:20 in this racist fashion are: Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of Sanhedrin 37a applies God's approval only to the saving of Jewish lives (cf. the Hesronot Ha-shas, Cracow, 1894).

Moses Maimonides: Advocate of Extermination

We will now examine the post-Talmudic commentator Rambam (Moses Maimonides). This revered "sage" taught that Christians should be exterminated. He has the highest stature in Judaism:

"Moses Maimonides is considered the greatest codifier and philosopher in Jewish history. He is often affectionately referred to as the Rambam, after the initials of his name and title, Rabenu Moshe Ben Maimon, "Our Rabbi, Moses son of Maimon." [Maimonides' Principles, edited by Aryeh Kaplan, Union of Orthodox Jewish Congregations of America,, p. 3].

Here is what Maimonides (Rambam) taught concerning saving people's lives, especially concerning saving the lives of gentiles and Christians, or even Jews who dared to deny the "divine inspiration" of the Talmud:

Maimonides, Mishnah Torah, (Moznaim Publishing Corporation, Brooklyn, New York, 1990, Chapter 10, English Translation), p. 184:

"Accordingly, if we see an idolater (gentile) being swept away or drowning in the river, we should not help him. If we see that his life is

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"It is a mitzvah [religious duty], however, to eradicate Jewish traitors, minnim, and apikorsim, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people away from God, as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students. May the name of the wicked rot."

The Jewish publisher's commentary accompanying the preceding statement of Maimonides states that Jesus was an example of a min (plural: minnim).

The commentary also states that the students of Tzadok were defined as those Jews who deny the truth of the Talmud and who uphold only the written law (i.e. the Old Testament).

According to Maimonides' Principles, p. 5, Maimonides "spent twelve years extracting every decision and law from the Talmud, and arranging them all into 14 systematic volumes. The work was finally completed in 1180, and was called Mishnah Torah, or "Code of the Torah."

Maimonides taught in another part of the Mishnah Torah that gentiles are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ...The corpse of a gentile, however, does not convey uncleanness by overshadowing. ...a gentile does not contract corpse uncleanness; and if a gentile touches, carries, or overshadows a corpse he is as one who did not touch it.

"To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of uncleanness: neither gentiles nor cattle are susceptible to any uncleanness." (The Code of Maimonides, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9).

Maimonides, Mishneh Torah, Hilchot Rotze'ach 2:11: "A Jew who killed a righteous gentile is not executed in a court of law. It says in Exodus

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n 37a restricts the duty to save life to saving only Jewish lives.

The book on Hebrew censorship, written by Jews themselves (Hesronot Ha-shas), notes that some Talmud texts use the universalist phrase:

"Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world."

However, Hesronot Ha-shas points out that these are not the authentic words of the original Talmud.

In other words, the preceding universalist rendering is not the authentic text of the Talmud and thus, for example, this universalist version which Steven Spielberg in his famous movie, Schindler's List attributed to the Talmud (and which became the motto of the movie on posters and in advertisements), is a hoax and constitutes propaganda intended to give a humanistic gloss to a Talmud which is, in its essence, racist and chauvinist hate literature.

In the authentic, original Talmud text it states that "whoever preserves a single soul of Israel, it is as if he had preserved an entire world" (emphasis supplied). The authentic Talmud text sanctions only the saving of Jewish lives.

Jewish Deception and Dissimulation

The response of the orthodox rabbis to documentation regarding the racism and hatred in their sacred texts is simply to brazenly lie, in keeping with the Talmud's Baba Kamma 113a which states that Jews may use lies ("subterfuge") to circumvent a Gentile.

The Simon Wiesenthal Center, a multi-million dollar rabbinical propaganda center dispatched Rabbi Daniel Landes in 1995 to deny he said. His

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The Jews on
Trial," p. 26) and Rabbi Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet he brazenly lied during the course of the debate.

When asked by Donin whether there were attacks on Jesus in the Talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a 20th century Jewish commentator on the debate, defends Rabbi Yehiel's lying in this way:

"The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the Talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself...It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." (Maccoby, "The Jews on Trial," p. 28).

This is how Jewish denial of the existence of hateful Talmud texts is justified to this day. A fanciful word for Jewish lying is conjured ("condonation") and deemed "pardonable," while any scrutiny of Jewish holy books by Christian investigators is characterized as a "tyrannical proceeding."

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made a remarkable admission concerning how Jewish rabbis in the past have issued two sets of texts: the authentic Talmudic texts with which they instruct their own youth in the Talmud schools (yeshiviot) and "censured and amended" versions which they disseminate to gullible non-Jews for public consumption.

Rabbi Marx states that in the version of Maimonides' teachings published for public consumption, Maimonides is made to say that

whoever kills a human being transgresses the law.

Hesronot Ha-shas was reprinted in 1989 by Sinai Publishing of Tel-Aviv. Hesronot Ha-shas is valuable because it lists both the original Talmud texts that were later changed or omitted, and the falsified texts cited for Gentile consumption as authentic.

Historian William Popper states: “It was not always that long passages…were censored…but often single words alone were omitted…Often, in these cases, another method of correction was used in place of omission–substitution.” (Cf. William Popper, The Censorship of Hebrew Books pp. 58-59).

For example, the translators of the English Soncino version of the Talmud sometimes render the Hebrew word goyim (Gentiles) under any number of disguise words such as “heathen, Cuthean, Kushite, Egyptian, idolater” etc. But these are actually references to Gentiles (all non-Jews). Footnotes for certain passages in the Soncino Talmud translation state: “Cuthean (Samaritan) was here substituted for the original goy…”

The heirs of the Pharisees often deny the existence of the Talmud passages here cited, in order to brazenly claim that such passages are the “fabrications of anti-Semites.”

In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the “crime” of publishing in her pamphlet, The Longest Hatred, the truthful statement that the Talmud contains anti-Gentile and anti-Christian passages. (She was accused of violating the Public Order Act of 1986).

In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the Talmud contained anti-Gentile

or anti-Christian passages and on the basis of the rabbi's "prestige," this elderly and ailing woman was sentenced to three months in jail

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Churchianity have urged the followers of Christ to obey, honor and support the followers of the Talmud. Therefore, it should be obvious that these Catholic and Protestant leaders are the worst betrayers of Jesus Christ on earth today. (Cf. Matthew 23:13-15; I Thess. 2:14-16; Titus 1:14; Luke 3:8-9; Rev. 3:9).

Non-Jews are "Supernal Refuse"

Moreover, not only Christians but non-Christians of all races are regarded as "supernal refuse" (garbage) by Talmud teachers such as the founder of Habad-Lubavitch, Rabbi Shneur Zalman.

This was analyzed in the Jewish magazine, New Republic: "...there are some powerful ironies in Habad's new messianic universalism, in its mission to the gentiles; and surely the most unpleasant of them concerns Habad's otherwise undisguised and even racial contempt for the goyim.

"...medieval Jewish theologians–most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loewe in sixteenth-century Prague–sought to define the Jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the Jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady. The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of Jews and the souls of gentiles, that only in the Jewish soul does there reside a spark of divine vitality.

"As for the goyim...Zalman's attitude (was): 'Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever.'

"Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. Their (non-Jews) material

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erently evil,

has not in

any way been revised in later Habad writing." — The New Republic, May 4, 1992. Also cf. Roman A. Foxbrunner, Habad: The Hasidism of Shneur Zalman of Lyady (Northvale, New Jersey, Jason Aronson, Inc., 1993) pp. 108-109.

U.S. Government Lays Groundwork for Talmudic Courts

"Our" government under Presidents Reagan, Bush and Clinton, has provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of Talmudic "courts of justice" to be administered by disciples of Shneur Zalman's Chabad successor, Rabbi Menachem Mendel Schneerson.

Maimonides ruled that it is a Jewish court — or a court appointed by Jewish authority –that enforces obedience and passes judgment on Gentiles, as well as promulgating legislation by court order for that purpose. Maimonides further decreed that any non-Jewish nation "not subject to our jurisdiction" (tahaht yadeinu) will be the target of Jewish holy war. (Cf. Hilkhot Melakhim 8:9-10; 10:11. Also cf. Gerald J. Blidstein, "Holy War in Maimonidean Law," in Perspectives on Maimonides [Oxford, England: Oxford Univ. Press, 1991].

These courts are to be convened allegedly under the "Noahide Laws" (proscriptions against idolatry supposedly based on the covenant with Noah). The U.S. presidents and Congress urged the adoption of the "Noahide" Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a Jewish legal expert, has compared this Public law 102-14 to the "first rays of dawn" which "evidence the rising of a still unseen sun."

The Jewish Encyclopedia envisages a Noahide regime as a possible world order immediately preceding the universal reign of the Talmud.

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condemned by Judaism as idolatry. Meanwhile various forms of incest are permitted under the Talmudic understanding of the Noahide code. (Enziklopediya Talmudit, note 1, pp. 351-352).

Furthermore, all non-Jews would have the legal status of ger toshav ("resident alien," cf. Alan Unterman, Dictionary of Jewish Lore and Legend [London: Thames and Hudson, 1991], p. 148), even in their own land; as for example in occupied Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were expelled by the Israelis, are forbidden the right of return.

Resident alien status has been clearly delineated in scholarly articles in leading Jewish publications. For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-Jew permitted to reside in a land ruled by Jewish law "must accept paying a tax and suffering the humiliation of servitude."

If Gentiles refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of Jewish warfare against their very presence. [Cf. Mordechai Nisan, Kivunim (official publication of the World Zionist Organization), August, 1984, pp. 151-156].

At a symposium ("Is Autonomy for Resident Aliens Feasible?") organized by Israeli Minister of Education Shulamit Aloni, the Israeli Chief Rabbi Shlomo Goren repeated the Talmudic teaching on resident aliens: that Judaism forbids "granting any national rights" to them. He ruled that such "Autonomy is tantamount to a denial of the Jewish religion." (Nadav Shraggai, Ha'aretz, Oct. 14, 1992).

American taxpayers' subsidy of the so-called "U.S. Holocaust Museum" in Washington, D.C., is yet another indicator of the gradual establishment of a Jewish state religion in the U.S. This "Holocaust

museum" excludes any reference to holocausts perpetrated by Jewish Communists against Christians in Russia and Eastern Europe, from

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It is through the rapid emergence of this ostensibly secular but all-pervasive "Holocaustianity" — whereby the religion of Judaism is gaining enormous power and influence as mankind's supreme ethos and the creed of God's Holy People.

Jewish Law Requires Christians be Executed

Israeli "Torah scholars" have ruled that:

"The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion...And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come."

—Israeli Mechon-Mamre website, June 26, 2000; 12 Hayyim Vital St., Jerusalem, Occupied Palestine. ("Mechon Mamre is a small group of Torah scholars in Israel...").

[Note: we have printed and preserved in our files a hard copy of this statement from the Israeli "Mechon-Mamre Torah Scholars," as it appeared on their website at http://www.mechon-mamre.org/jewfaq/gentiles.htm on June 26, 2000, in the event that denials are later issued and the statement itself suppressed].

Jewish Superstitions

It is not for nothing that the authoritative edition of the Talmud is known as the Babylonian Talmud. As Christians misled by their Judaizing preachers and popes are increasingly consulting Jewish rabbinical sources for a "pure" understanding of the Old Testament, they are unknowingly consulting the occult.

Judaism is the religion of the Pharisees and the patrimony of Babylon, from whence the Talmudic and Kabbalistic traditions of Judaism

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Furthermore, the Israeli "Star of David," is actually nothing of the kind, but rather an occult hexagram, a yantra of the androgyne, which became associated with the Khazars in 14th century Bohemia. (The misnamed "state of Israel" was founded in 1948 in an alliance between Jewish Communists and atheistic Zionists, with crucial U.N. recognition provided by Soviet Communist dictator Joseph Stalin).

Christians might find it eye-opening to visit a Hasidic Jewish area during "Purim" and observe the grotesque, Halloween-like cavorting. Though the Purim festival uses the Book of Esther as its supposed proof-text, in practice the Jewish celebration of Purim is little more than a Bacchanal (cf. "Superstitions said legacy from Jewish ancestors," Canadian Jewish News, Nov. 16, 1989, p. 58).

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the Sefer Yezriah, (a book of Kabbalistic magic). Christians are trafficking in Babylonian paganism when they defer to the rabbis of Judaism.

Sodomy in the synagogue

From a report published in the Hebrew language Israeli newspaper Ha'aretz

haaretz1

"...for many years, (Talmud scribe) Yaakov Yitzhak Brizel...sodomized ultra-Orthodox boys. The greatest rabbis knew – and did nothing...

"At the age of 11, Moisheleh, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: 'Kid, I want you know that your father is not the holy man you think he is. He is a homo.' ...Brizel was a scion of the Brizel family,

which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto...

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synagogues during the hours between prayers and in other places.

"The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschnif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent.

"...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...

"Before the publication of his book, Shaiya Brizel met with the yeshiva head. 'You are right that we covered up for him,' admitted the man. 'I and a few other rabbis...I was busy trying to calm things down and hushing up the affair so that it would not get publicized.'

"(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father's misbehavior. He secretly recorded all these conversations, even with his mother.

"If I had written without the names it would have been fiction and this certainly did not suit me," he explained. 'I wanted things to change, for

ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up

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“Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain.

shaiyabrizel

Shaiya Brizel: author of a book telling of sodomy in the synagogue
“When she read these letters, my mother went out of her mind,’ writes Brizel. ‘Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her down so that, heaven forbid, she would not destroy the good name of the Brizel family.

“They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.’

“…Twice, once during prayers in a synagogue, and once during a Gemara (Talmud) study hour at Rabbi Eliezer Shach’s Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his sexual organ, presumably on the assumption that he followed in his father’s footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man.

“Shaiya Brizel is now 36 and the father of three; he works as an accountant.

“His father, 65, was forced to leave home several years ago and return to his elderly parents’ apartment. Shaiya wrote this book after a suicide attempt in June.

‘For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist

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contains serious allegations about the Eda Haredit, and he has informed the relevant people.

“Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families. Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was persona non grata.

“Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them.

“On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. ‘He told me that publishing the book was a million times worse than what my father had done…’

“Ha’aretz has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents’ home, a woman replied: “We don’t care. Shaiya is a liar and there is nothing more to be said.”

“Ha’aretz also requested the Brizels’ response through the Eda Haredit activist Yehuda Meshi- Zahav. By the time the article went to press, there was no response through this channel either.

“Several weeks ago the father responded to the women’s magazine La’isha, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen.

“Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the

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ns with minors, he replied: ‘Perhaps I will talk about that some other time.’ He accused his son Shaiya of being ‘the only one who is after me. He has destroyed my life…He wrote this only for the money. He wanted money from me…Because of him I separated from my wife.’

“Shaiya’s sister, Rivka Hubert, spoke with great anger to the La’isha reporter about the fact that her brother had revealed the names of the persons involved, and declared: ‘We deny everything it says in the book.”

[End quote]

Source: Ha’aretz, “Israel’s Leading Daily Newspaper,” Shevat 25, 5760 (Feb. 1, 2000).

[…]

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The Truth About the Talmud is copyrighted material excerpted from Michael A. Hoffman’s book, “Judaism’s Strange Gods.”

Below is a more detailed piece on the Talmud;

THE TALMUD (Article From RadioIslam.com)

The Talmud gets its name from the word Lamud – taught, and means The Teaching. By metonymy it is taken to mean the book which contains the Teaching, which is called Talmud, that is, the doctrinal book which alone fully expounds and explains all the knowledge and teaching of the Jewish people.

As to the origin of the Talmud, the Rabbis regard Moses as its first author. They hold that, besides the written law which Moses received from God on Mount Sinai on tables of stone, which is called Torah

Schebiktab, he also received interpretations of it, or the oral law, which is called Torah Shebeal Peh. They say that this is the reason

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possible to retain it orally.

Whatever may be said about this story of the Rabbis, it is sufficiently known to us that before the birth of Christ, schools existed in Palestine in which sacred literature was taught. The commentaries of the Doctors of the law were noted down on charts and lists as an aid to memory, and these, when collected together, formed the beginnings of the Jewish Talmud.

In the second century after Christ, Rabbi Jehuda who, because of the sanctity of his life, was called The Saint, and The Prince, realizing that the learning of the Jews was diminishing, that their oral law was being lost, and that the Jewish people were being dispersed, was the first to consider ways and means of restoring and preserving their oral law. He collected all the lists and charts and from them he made a book which was called the Sepher Mischnaioth, or Mischnah – a Deuterosis, or secondary law. He divided it into six parts, each of which was divided into many chapters. We shall consider these later.

The Mischnah is the foundation and the principal part of the whole Talmud. This book was accepted by the Jews everywhere and was recognized as their authentic code of law. It was expounded in their Academies in Babylon – at Sura, Iumbaditha and Nehardea – and in their Academies in Palestine – at Tiberias, Iamnia and Lydda.

As their interpretations increased with the passing of time, the disputations and decisions of the doctors of the law concerning the Mischnah were written down, and these writings constituted another part of the Talmud called the Gemarah.

These two parts are so disposed throughout the whole Talmud that the Mischnah serves first as a kind of text of the law, and is followed by the Gemarah as an analysis of its various opinions leading to definite decisions.

All the precepts of the Mischnah, however, were not discussed in the Jewish schools. Those whose use was nullified by the destruction of ...ly in the ...vas left until ... parts of the ... of Palestine ...s following their own way gave rise to a twofold Gemarah – the Jerusalem and the Babylonian versions. The author of the Jerusalem version was Rabbi Jochanan, who was head of the synagogue in Jerusalem for eighty years. He wrote thirty-nine chapters of commentaries on the Mischnah which he compiled in the year 230 A.D.

The Babylonian Gemarah, however, was not compiled by any one person, nor at any one time. Rabbi Aschi began it in 327 A.D and labored over it for sixty years. He was followed by Rabbi Maremar about the year 427 A.D., and it was completed by Rabbi Abina about the year 500 A.D. The Babylonian Gemarah has thirty-six chapters of interpretations.

This twofold Gemarah, added to the Mischnah, makes also a twofold Talmud: The Jerusalem version, which, on account of its brevity and obscurity, is not much used; and the Babylonian version, which has been held in the highest esteem by Jews of all times.

The Gemarah is followed by additions called Tosephoth. It was thus that Rabbi Chaia first styled his opinions on the Mischnah which were made by the doctors outside the schools were called Baraietoth, or extraneous opinions.

These Commentaries were further supplemented by other decisions called Piske Tosephoth, short theses and simple principles.

For nearly five hundred years after the Babylonian Talmud was completed, the study of literature was greatly hampered partly due to public calamities and partly owing to dissensions among the scholars. But in the eleventh century others wrote further additions to the Talmud. Chief among these were the Tosephoth of Rabbi Ascher.

Besides these there appeared the Perusch of Rabbi Moische ben Maimon, called by the Jews Rambam for short, by the Christians

Maimonides, and by Rabbi Schelomo, Iarchi or Raschi.

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the public and domestic use of fruits, of different seeds, etc.
MOED: concerning festivals. It treats of the time when the Sabbath and other festivals are to begin, ended and celebrated.

NASCHIM: concerning women. It treats of marrying and repudiating wives, their duties, relations, sicknesses, etc.

NEZIKIN: concerning damages. It treats of damages suffered by men and animals, penalties and compensations.

KODASCHIM: concerning holiness. It treats of sacrifices and various sacred rites.

TOHOROTH: concerning purifications. It treats of the soiling and purifying of vessels, bedclothes and other things.

Each of these six parts, which the Jews call Schishah Sedarim – six orders or ordinances – is divided into books or tracts, called Massiktoth, and the books into chapters, or Perakim.

ZERAIM. Contains eleven books or Masechtoth.
1. BERAKTOTH – Benedictions and prayers. Treats of liturgical rules.
2. PEAH – Corner of a field. Treats of the corners and gleanings of the filed...The olives and grapes to be left to the poor.
3. DEMAI – Doubtful things. Whether or not tithes must be paid on such.
4. KILAIM – Mixtures. Treats of various mixings of seeds.
5. SCHEBIITH – the Sevents. Treats of the Sabbatical Year.
6. TERUMOTH – Offerings and Oblations. The Heave offerings for the priests.
7. MAASEROTH – the Tithes, to be given to the Levites.
8. MAASER SCHENI – the Second Tithe.
9. CHALLAH – the Dough, the portion to be given thereof to the Priests.

10. ORLAH – the Uncircumcised. Treats about the fruits of a tree during the first three years after its plantings.

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Passover and the Paschal Lamb.
4. SCHEKALIM – Shekel. Treats of the size and weight of the shekel.
5. IOMA – the Day of Atonement. Treats of prescriptions for that Day.
6. SUKKAH – the Tabernacle. Treats of the laws concerning the feast of Tabernacles.
7. BETSAH – the Egg of the Day of Feast. Treats of the kind of work prohibited and permitted on the festivals.
8. ROSCH HASCHANAH – New Year. Treats of the Feast of New Year.
9. TAANITH – Fasts. Treats of public fasts.
10. MEGILLAH – the Scroll. Treats of the reading of the Book of Esther. Contains the description of the Feast of Purim.
11. MOED KATON – Minor Feast. treats of laws relating to the days intervening between the first and last days of Pesach and Succoth.
12. CHAGIGAH – Comparison of rites on on the three feats of Pesach, Sukkoth and Tabernacles.

NASCHIM. Contains seven Books or Masechtoth.1. JEBBAMOTH – Sisters in Law. Treats of Levirate marriage.
2. KETHUBOTH – Marriage Deeds. Treats of dower and marriage settlements.
3. KIDDUSCHIN – Betrothals.
4. GITTIN – booklet on Divorces.
5. NEDARIM – Vows. Treats of vows and their annulment.
6. NAZIR – the Nazarite. Treats of the laws concerning the Nazarites and those who separate themselves from the world and consecrate themselves to God.
7. SOTAH – the Woman suspected of adultery.

NEZIKIN. Contains ten Books or Masechtoth.
1. BABA KAMA – First Gate. Treats of Damages and Injuries and their remedies.
2. BABA METSIA – Middle Gate. Treats of laws concerning found

property, concerning trust, concerning buying and selling, lending, hiring and renting.

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6. SCHEBUOTH – Oaths. Treats different kinds of oaths.
7. EDAIOTH – Testimonies. Contains a collection of traditional laws and decisions gathers from the testimonies of the distinguished teachers.
8. HORAIOTH- Decisions. Treats of the sentences of Judges and the punishment of transgressors.
9. ABHODAH ZARAH – Idolatry.
10. ABHOTH – Fathers. Treats of laws of the fathers. It is called also PIRKE ABHOTH.

KODASCHIM. Contains eleven Books or Masechtoth.
1. ZEBBACHIM – Sacrifices. Treats of animal sacrifices and the mode of their offering.
2. CHULIN – Profane things. Treats of the traditional manner of slaughtering animals for ordinary use.
3. MENACHOTH – Meat-offerings. Treats of meat-and-drink offerings.
4. BEKHOROTH – the First Born. Treats of the laws concerning the first born of man and animals.
5. ERAKHIN – Estimations. Treats of the mode in which persons dedicated to the Lord by a vow arel legally appraised in order to be redeemed.
6. TEMURAH – Exchange. Treats of the laws concerning sanctified things having been exchanged.
7. MEILAH – Trespass, Sacrilege. Treats of the sins subject to the punishment of excision, and their expiation by sacrifices.
8. KERITHUTH – Excisions – Treats of the sins subject to the punishment of excision, and their expiation by sacrifices.
9. TAMID – the Daily Sacrifice- Describes the Temple services connected with the daily morning and evening offerings.
10. MIDDOTH – Measurements. Describes the measurements and description of the Temple.

11. KINNIM – the Birds' Nests. Treats of the sacrifices consisting of fowls, the offerings of the poor, etc.

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4. PARAH – the Heifer. Treats of the laws concerning the red heifer and the use of its ashes for the purification of the unclean.
5. TOHOROTH – Purifications. Treats of some lesser degrees of uncleanness lasting only until sunset.
6. MIKVAOTH – Wells. Treats of the conditions under which wells and reservoirs are fit to be used for ritual purifications.
7. NIDDAH – Menstruation. Treats of the legal uncleanness arising from certain conditions in women.
8. MAKSCHIRIN – Preparations. Treats of liquids that prepare and dispose seeds and fruits to receive ritual uncleanness.
9. ZABHIM – Concerning nightly pollution and gonorrhea. Treats on the uncleanness arising from such secretions.
10 TEBHUL IOM – Daily washing.
11. IADAIM – Hands. Treats of the ritual uncleanness of hands, according to the traditional law, and of their purification.
12. OKETSIN – Stalks of fruit. Treats of stalks and shells of fruit as conveying ritual uncleanness.

The complete Talmud contains 63 books in 524 chapters.

Added to these are four other shorts tracts, which have not been included in the regular Talmud. They have been added by later writers and exponents.

These four are:
MASSEKHETH SOPHERIM – the Tract of Scribes. Treats of the mode of writing the books of the law. Has 21 chapters.
EBHEL RABBETI – a large treatise on Mourning. Has 14 chapters.
KALLAH – the Bride. On the acquisition of the bride. Has one chapter.
MASSEKHETH DEREKH ERETS – the Conduct of Lide. Divided into RABBAH – major parts, and ZUTA – the minor parts. Has 16 chapters.
At the end is added a special chapter – PEREK SCHALOM – on Peace.

Since the Talmud was such a voluminous and disordered work, there was a need of a compendium which would facilitate its study. To

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The first to issue a well ordered work on Jewish Law was Maimonides, styled the "Eagle of the Synagogue." In 1180 he produced his celebrated work Miscnhah Torah – Repetition of the Law, also called Iad Chazakah – the Strong Hand. It contains four parts or volumes and 14 books and includes the whole Talmud. Maimonides also included much philosophical discussion in this work and attempted to establish many laws of his own. Because of this he was excommunicated by his people and condemned to death. He fled to Egypt where he died in the year 1205.

In spite of this, the value of his work increased in time, and for a while an expurgated version was held in the highest esteem by the Jews. A drawback to this work is that it contains many laws which were of no value after the destruction of the Temple.

An edition of the work of Maimonides, expurgated of all his philosophical innovations and of all the old, useless laws, was edited in 1340, in strict accord with the ideas of the Rabbis, by Jacob ben Ascher, to which he gave the name Arbaa Turim – The Four Orders, which are:

ORACH CHAIIM: The seeds of Life, and treats of the daily life in the home and in the Synagogue.
IORE DEAH: which teaches knowledge about foods, purifications and other religious laws.

CHOSCHEN HAMMISCHPAT: private judgments about civil and criminal laws.

EBHEN HAEZER: The Rock of Help, which treats of the laws of marriage.

Since Alphasi, Maimonides and Jacob ben Ascher disagreed on many points, which gave rise to different interpretations of the same law,

there was great need of a book which would contain short, concise solutions to controversies, and which would supply to the Jewish

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everywhere. And for this reason Rabbi Mosche Isseries wrote a commentary on the Schulchan Arukh, entitled Darkhe Mosche, the Way of Moses, which received the same acceptance in the West as the work of Joseph Karo in the East.

At the present time, the Schulchan Arukh is regarded as the obligatory Law Code of the Jews, and they use it principally in their studies. Many commentaries have been written on each part of this book.

An important point to note is that this work has always been regarded by the Jews as holy. They have always held it, and still hold it, as more important than the Sacred Scriptures.The Talmud itself shows this very clearly:

In the tract Babha Metsia, fol. 33a, we read:
“Those who devote themselves to reading the Bible exercise a certain virtue, but not very much; those who study the Mischnah exercise virtue for which they will receive a reward; those, however, who take upon themselves to study the Gemarah exercise the highest virtue.”

Likewise in the tract Sopherim XV, 7, fol. 13b:
“The Sacred Scriptures is like water, the Mischnah wine, and the Gemarah aromatic wine.

The following is a well-known and highly praised opinion in the writings of the Rabbis:
“My son, give heed to the words of the scribes rather than to the words of the law.”

The reason for this is found in the tract Sanhedrin X, 3, f.88b:
“He who transgresses the words of the scribes sins more gravely than the transgressors of the words of the law.”

Also when there are differences of opinion between the Law and the doctors, both must be taken as the words of the Lord God.

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Contemporary defenders of the Talmud speak of it almost in the same way.

What Christians have thought of the Talmud is amply proved by the many edicts and decrees issued about it, by which the supreme rulers in Church and State proscribed it many times and condemned this sacred Secondary Law Code of the Jews to the flames.

In 553 the Emperor Justinian forbade the spread of the Talmudic books throughout the Roman Empire. In the 13th century “Popes Gregory IX and Innocent IV condemned the books of the Talmud as containing every kind of vileness and blasphemy against Christian truth, and ordered them to be burned because they spread many horrible heresies.”

Later, they were condemned by many other Roman Pontiffs – Julius III, Paul IV, Pius IV, Pius V, Gregory XIII, Clement VIII, Alexander VII, Benedict XIV, and by others who issued new editions of the Index of Forbidden Books according to the orders of the Fathers of the Council of Trent, and even in our own time.

At the beginning of the 16th century, when the peace of the Church was disturbed by new religions, the Jews began to distribute the Talmud openly, aided by the art of printing then recently invented. The first printed edition of the whole Talmud, containing all its blasphemies against the Christian religion, was published in Venice in the year 1520. And almost all Jewish books published in that century, which was favorable to them, are complete and genuine.

Towards the end of the 16th century and at the beginning of the 17th, when many famous men undertook diligently to study the Talmud, the Jews, fearing for themselves, began to expunge parts of the Talmud which was published at Basle in 1578 has been mutilated in many places.

And at Synod in Poland, in the year 1631, the Rabbis of Germany and many other countries declared that nothing which would annoy the ed. For this h books ter. The they

mutilations were kindly received. The Talmud published there in 1644 – 1648 is almost similar to the Venetian edition.

The latest device invented to deceive the censors was to insert the word haiah (was) with the genuine text, as if to indicate that the matter in question once had its place there. But by so doing they only cleanse the outside of the cup. For in many places they do show what they mean, ex.gr. by the words gam attah, “even now,” viz. “this law obliges”; and aphilu bazzeman hazzeh, “even to this day” viz. “this law holds,” and such like.

We must add a few remarks about that other very well known book of the Jews, called the ZOHAR.

According to some Rabbis, Moses, after he had been instructed in the interpretation of the law on Mount Sinai, did not pass this information to Joshua nor he to the Elders, but to Aaron, Aaron to Eleazer, and so on until the oral teachings had been put into book form called the ZOHAR, so called from the name ZEHAR, meaning to shine forth. For it is an illustration of the books of Moses, a commentary on the Pentateuch.

The author is said to have been R. Schimeon ben Jochai, a disciple of R. Akibha who, fifty years after the destruction of the Temple, ended his life as a martyr about the year 120 A.D. in Hadrian’s war against the Jews. Since, however, names of men appear in this book who lived many centuries after the year indicated, and since neither Rambam (R. Mosche ben Nachman), nor R. Ascher, who died about the year 1248 A.D., make no mention of it, it is more likely that those are nearer the truth who say that the book of Zohar first saw the light about the 13th century. Especially is this considered likely since about

this time a book was produced which is similar in argument and style to the Chaldaic type of writing.

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BAR – Declaration, elucidation, Commentary on another Commentary. These declarations differ from one another.

HALAKOTH – usually written HILKHOTH – Decisions or Dissertations. Separate books of Holy Scriptures and of the Talmud by different Rabbis: Maimonides, Beshai, Edels, Moses of Kotzen, Kimchi and others. In most cases citations are given from HILKOTH AKUM by Maimonides. These contain dissertations on stars and planets and the status of nations.

There is another –
HILKOTH MAAKHALOTH ASAVOROTH – dissertation about forbidden foods.

IUCHASIN or SEPHER IUCHASIN – dissertations on lineage. Treats of Sacred and Jewish history from the beginning of the world until 1500. Printed at Cracow, 1580.

JALKUT – a collected commentary from various ancient books. Supposed to have not a literal but allegorical meaning. Author: Rabbi Shimeon of Frankfurt.

KED HAKKEMACH – Barrel of flour. Contains places of theological communities in alphabetical order. Author: Rabbi Bechai of Lublin.

MAGEN ABRAHAM – Shield of Abraham. Author: Perizola.

MIZBEACH HAZZAHABH – the Golden Altar. A Cabalistic book. Author: R. Schelomon ben Rabbi Mordechai. Printed at Basle, in 1602.

MACHZOR – a Cycle. Book of Prayers used on great festivals.

MENORATH HAMMAOR – Candlestick of light. A Talmudic book. Contains Aggadoth and Medraschim. i.e., allegorical and historical

comments on the entire Talmud. Author: Rabbi Isaac Abhuhabh. Printed in 1544.

MASCHMIA IESCHUAH – The Preacher of Salvation. Explanations on all the Prophets. On future redemption. Author: R. Abarbanel.

NIZZACHON – Victory. Attacks on Christians and on the Four Gospels. Author: Rabbi Lipman. Printed in 1559.

SEPHER IKKARIM – Book on fundamentals or articles of faith. It contains one very bitter attack against the Christian faith.

EN ISRAEL – the Eye of Israel. A celebrated book. Has a second part – BETH JAKOBH – the House of Jacob. Embraces the most delightful Talmudic histories. Printed in Venice, in 1547.

SCHAARE ORAH – the Gates of Light. A most celebrated Cabalistic book. Author: Ben Joseph Gekatilia.

SCHEPHAA TAL – Abundance of Dew. A Cabalistic book. A key to the book of Zohar and other similar books. Author: Rabbi Schephtel Horwitz of Prague.

TOLDOTH IESCHU – the Generations of Jesus. A little pamphlet full of blasphemies and maledictions. Contains the history of Christ. Full of false and deceiving manifestations.

In preparing this booklet I have used the following source material:

The TALMUD. Edition of Amsterdam, 1644-48, in 14 volumes.

SCHULKHAN ARUKH, by Rabbi Joseph Karo. Edition of Venice, 1594. Without commentaries.

IORE DEAH. Numerous quotations. Edition of Krakow.

ZOHAR. Edition of Amsterdam, 1805. 3 volumes.

MIKRA GEDOLAH. Edition of Amsterdam, 1792, 12 volumes, edition of Basle, 1620, 2 volumes, edition of Venice.

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Basle, 1712.

JOH. CHRISTOPHORI WAGENSEILII, Sota. Aldtorfi Noricum, 1674.

GEORGII ELIEZ EDZARDI: Tractatus talmudici “AVODA SARA.” Hamburg, 1705.

JACOBI ECKER: “Der Judenspiegel im Lichte der Wahrheit,” (The Jewish Mirror in the Light of Truth). Paderborn, 1884.

AUGUST ROHLING: Die Polemik und das Manschenopfer des Rabbinismus. (The Polemics and Human Sacrifice of Rabbinism).Paderborn, 1883.

I have only used the works of those who are held in the highest esteem by the Jews themselves, and to whom the Jews appeal when disputing with Christians, by quoting impartially the opinions of these learned men. Their great dilligence in quoting from the texts of books which I was able to examine, has been a proof to me that I used the same diligence even in quoting from less known sources to which they have much greater access than I.

PART ONE
THE TEACHING OF THE TALMUD

CONCERNING CHRISTIANS

First we shall see what the Talmud teaches
about Jesus Christ, the founder of Christianity;
and secondly, about his followers, the Christians.

CHAPTER I

JESUS CHRIST IN THE TALMUD

Many passages in the Talmudic books treat of the birth, life, death, and teachings of Jesus Christ. He is not always referred to by the same

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Since the word Jeschua means "Savior," the name Jesus rarely occurs in the Jewish books. It is almost always abbreviated to Jeschu, which is maliciously taken as if it were composed of the initial letters of the three words Immach SCHemo Vezikro – "May his name and memory be blotted out."

1. In the Talmud Christ is called Otho Isch – "That man," i.e. the one who is known to all. In the tract Abhodah Zarah, 6a, we read: "He is called a Christian who follows the false teachings of that man, who taught them to celebrate the feast on the first day of the Sabbath, that is, to worship on the first day after the Sabbath"

2. Elsewhere he is simply called Peloni – "A Certain One." In Chagigah, 4b, we read: "Mary...the mother of a certain one, of whom it is related in Schabbath..." That this Mary is none other than the mother of Jesus will be shown later.

3. Out of contempt, Jesus is also called Naggar bar naggar – "the carpenter son of a carpenter", also Ben charsch etaim – "the son of a wood worker."

4. He is also called Talui – "The one who was hanged." Rabbi Samuel, the son of Mair, in the Hilch. Akum of Maimonides, refers to the fact that it was forbidden to take part in the Christian feats of Christmas and Easter because they were celebrated on account of him who was hanged. And Rabbi Aben Ezra, in a commentary on Genes. also calls him Talui, whose image the Emperor Constantine reproduced on his banner. "...in the days of Constantine, who made a change of religion and placed the figure of the one who was hanged on his banner."

Article II. – THE LIFE OF CHRIST

The Talmud teaches that Jesus Christ was illegitimate and was conceived during menstruation; that he had the soul of Esau; that he ried in hell

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g men passed by, one of whom had his covered, the other with his head bare. Rabbi Eliezer remarked that the one in his bare head was illegitimate, a mamzer. Rabbi Jehoschua said that he was conceived during menstruation, ben niddah. Rabbi Akibah, however, said that he was both. Whereupon the others asked Rabbi Akibah why he dared to contradict his colleagues. He answered that he could prove what he said. He went therefore to the boy's mother whom he saw sitting in the market place selling vegetables and said to her: "My daughter, if you will answer truthfully what I am going to ask you, I promise that you will be saved in the next life." She demanded that he would swear to keep his promise, and Rabbi Akibah did so – but with his lips only, for in his heart he invalidated his oath. Then he said:
"Tell me, what kind of son is this of yours"? To which she replied: "The day I was married I was having menstruation, and because of this my husband left me. But an evil spirit came and sleptwith me and from this intercourse my son was born to me." Thus it was proved that this young man was not only illegitimate but also conceived during the menstruation of his mother.
And when his questioners heard this they declared: "Great indeed was Rabbi Akibah when he corrected his Elders"! And they exclaimed: "Bleddes be the Lord God of Israel who revealed his secret to Rabbi Akibah the son of Joseph"!
That the Jews understand this story to refer to Jesus and his mother, Mary, is clearly demonstrated in their book Toldath
Jeschu – "The Generations of Jesus" – where the birth of our Savior is narrated in almost the same words.

Another story of this kind is narrated in Sanhedrin, 67a:
"Of all who are guilty of death by the Law, he alone is caught by a ruse. How is it done? They light a candle in an inner room and place witnesses in an adjoining room outside where they can see him and hear his voice, but where they cannot be seen by him. Then the one

whom he tried to seduce says to him “Please repeat here privately what you told me before.” If the seducer repeats what he said, the

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husband of Stada, his mother, and he lived during the time Paphus the son of Jehuda. But his mother was stada, Mary of Magdala (a ladies’ hairdresser) who, as it is said in Pumbadita, deserted her husband.”
The meaning of this is that his Mary was called Stada, that is, a prostitute, because, according to what was taught at Pumbadita, she left her husband and commited adultery. This is also recorded in the Jerusalem Talmud and by Maimonides.

That the mention here is of Mary, the mother of Jesus, is verified in the Tract Chagigah, 4b:
“When Rabbi Bibhai was visited once by the Death Angel (the devil), the latter said to his assistant: “Go and bring to me Mary the hairdresser” (that is, kill her). He went and brought Mary the children’s hairdresser – in place of the other Mary.”
A marginal note explains this passage as follows:
“This story of Mary the Ladies’ hairdresser happened under the Second Temple. She was the mother of Peloni, “that man,” as he is called in the tract Schabbath.”

In Schabbath the passage referred to says:
“Rabbi Elizer said to the Elders: “Did not the son Stada practice Egyptian magic by cutting it into his flesh?” They replied: “He was a fool, and we do not pay attention to what fools do. The son of Stada, Pandra’s son, etc.” as above in Sanhedrin, 67a.
This magic of the son of Stada is explained as follows in the book Beth Jacobh, fol. 127 a:
“The Magi, before they left Egypt, took special care not to put their magic in writing lest other peoples might come to learn it.
But he devised a new way by which he inscribed it on his skin, or made cuts in his skin and inserted it there and which, when the wounds healed up, did not show what they meant.”

Buxtorf says:
"There is little doubt who this Ben Stada was, or who the Jews

ons to the Christ, their wrote and ney also call n other f Jesus the of Christ, mentions Panthera and the Son of Panthera. "Secondly, this Stada is said to be Mary, and this Mary the mother of Peloni "that certain one," by which without doubt Jesus is meant. For in this way they were accustomed to cover up his name because they were afraid to mention it. If we had copies of the original manuscripts they would certainly prove this. And this also was the name of the mother of Jesus the Nazarene.

"Thirdly, he is called the Seducer of the People. The Gospels testify that Jesus was called this by the Jews, and their writings to this day are proof that they still call him by this name.

"Fourthly, he is called "the one who was hanged," which clearly refers to the crucifixion of Christ, especially since a reference to the time "on the eve of the Passover" is added, which coincides with the time of the crucifixion of Jesus. In Sanhedrin they wrote as follows:

"On the eve of the Passover they hanged Jesus"

"Fifthly, as to what the Jerusalem Talmud says about the two disciples of the Elders who were sent as witnesses to spy on him, and who were afterwards brought forward as witnesses against him: This refers to the two "false witnesses" of whom the Evangelists Matthew and Luke make mention.

"Sixthly, concerning what they say about the son of Stada that he practiced Egyptian magical arts by cutting into his flesh: the same accusation is made against Christ in their hostile book Toldoth Jeschu.

"Lastly, the time corresponds. For it is said that this son of Stada lived in the days of Paphus the son of Jehuda, who was a contemporary of Rabbi Akibah. Akibah, however, lived at the time of the Ascension of Christ, and for some time after. Mary is also said to have lived under the Second Temple. All this clearly proves that they secretly and blasphemously understand this son of Stada to be Jesus Christ the son of Mary.

"Other circumstances may seem to contradict this. But that is nothing

new in Jewish writings and is done on purpose so that Christians may not easily detect their trickery."

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[illegible], and no one pays attention to fools."

3. A CONJURER AND MAGICIAN
   In the infamous book Toldoth Jeschu, our Savior is blasphemed as follows:
   "And Jesus said: Did not Isaiah and David, my ancestors, prophesy about me? The Lord said to me, thou art my son, today I have begotten thee, etc. Likewise in another place: The Lord said to my Lord, sit thou at my right hand. Now I ascend to my father who is in heaven and will sit at his right hand, which you will see with your own eyes. But you, Judas, will never reach that high.
   Then Jesus pronounced the great name of God (IHVH) and continued to do so until a wind came and took him up between earth and sky. Judas also pronounced the name of God and he likewise was taken up by the wind. In this way they both floated around in the air to the amazement of the onlookers. Then Judas, again pronouncing the Divine Nane, took hold of Jesus and pushed him down to earth. But Jesus tried to do the same to Judas and thus they fought together. And when Judas saw he could not win out over the works of Jesushe pissed on Jesus, and both thus being unclean they fell to earth; nor could they use the Divine name again until they had washed themselves."
   Whether those who believe such devilish lies deserve greater hatred or pity, I cannot say.

In another place in the same book it is related that in the house of the Sanctuary there was a stone which the Patriarch Jacob anointed with oil. On this stone were carved the tetragrammatic letters of the Name (IHVH), and if anyone could learn from them he could destroy the world. They therefore decreed that no one must learn them, and they placed two dogs upon two iron columns before the Sanctuary so that

if anyone should learn them the dogs would bark at him coming out and he would forget the letters through fear. Then it is related: "Jesus
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10: "No
s follows:
will salt his
food so much that he destroys his taste in public, like Jesus the Nazarene."
To salt one's food too much or to destroy one's taste, is proverbially said of one who corrupts his morals or dishonors himself, or who falls into heresy and idolatry and openly preaches it to others.

2. SEDUCER
   In the same book Sanhedrin (107b) we read:
   "Mar said: Jesus seduced, corrupted and destroyed Israel."

3. CRUCIFIED
   Finally as punishment for his crimes and impiety, he suffered an ignominious death by being hanged on a cross on the eve of the Passover (as we have seen above).

4. BURIED IN HELL
   The book Zohar, III, (282), tells us that Jesus died like a beast and was buried in that "dirt heap...where they throw the dead bodies of dogs and asses, and where the sons of Esau [the Christians] and of Ismael [the Turks], also Jesus and Mahommed, uncircumcized and unclean like dead dogs, are buried."

5. WORSHIPPED AS GOD AFTER HIS DEATH BY HIS FOLLOWERS
   George El. Edzard, in his book Avoda Sara, quotes the following words of the commentator on the Hilkoth Akum (V,3) of Maimonides:
   "In many passages of the Talmud mention is made of Jesus the Nazarene and of his disciples, and that the Gentiles believe that there is no other God besides him. In the book Chizzuk Emunah, part I, ch. 36, we read: "The Christians build up an argument from this [Zachary XII, 10] and say: Behold how thew Prophet testified that in future ages the Jews would would lament and weep because they crucified and killed the Messiah who was sent to

them; and to prove that he meant Jesus the Nazarene, possessing both the divine and human nature, they quote the words: And wept over

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h....But if so far hew has not done so and if he was killed, then it is clear he was not the Messiah whom the Law tells us to expect. He was similar to all the good and upright rulers of the House of David who died, and whom the Holy and Blessed Lord raised up for no other reason but to prove to many, as it is said (in Dan. XI, 35): And some of them who understand shall fall, to try and to purge them and to make them white, even till the end of time, because the appointed time is not yet. Daniel also prophesised about Jesus the Nazarene who thought he was the Christ, and who was put to death by the judgment of the Senate: (Dan. V.14): ...and the robbers of thy people shall exalt themselves to establish the vision; but they shall fail.

What could be plainer? For all the Prophets said that the Christ would set Israel free, would bring it salvation, restore its dispersed peoples and confirm their laws. But he was the cause of the destruction of Israel and caused the rest of them to be dispersed and humiliated, so that the Law was changed and the greater part of the world was seduced to worship another God. Truly no one can understand the designs of the Creator, nor are his ways our ways. For all that has been built up by Jesus the Nazarene, and by the Turks who came after him, tend only to prepare the way for the coming of Christ the King, and to prepare the whole world equally for the service of the Lord, as it is said: For then I shall give a clean moth to all peoples that all may call upon the name of the Lord, and bow down in unison before him. How is this being accomplished? Already the whole world is filled with the praise of Christ, the Law and the Commandments, and his praises have spread to far distant lands and to peoples whose hearts and bodies are uncircumcized. These discuss with one another about the Law that was destroyed – some saying that the commandments were once true, but have ceased to exist; others

that there is a great mystery about it, that the Messiah-King has come and that their doctrine has revealed it. But when the Christ alted, then own to be

owadays this is legal because it is said in Tosephta: No one shall rent his house to a gentile either here [in the land of Israel] or elsewhere because it is known that he will bring an idol into it. It is nevertheless allowed to rent them stables, barns and lodging houses, even though it is known that they will bring idols into them. The reason is because a distinction can be made between a place into which an idol will be carried in order to leave it there permanently, and a place where it will not be left permanently, in which case it is allowed. And since the gentiles, among whom we now live, do not bring their idol into their homes to leave it there permanently, but only for a time – while someone is dead in the house or when someone is dying, nor do they even perform any religious rites there – it is therefore permitted to sell and rent them houses."

Rabbi Ascher, in his Commentary on Abhodah Zarah (83d) speaks not less clearly on this matter: "Today it is permitted to rent houses to Gentiles because they bring their idol into them only for a time, when somebody is sick." And in the same place he says "Today they have a practice of incensing their idol.""

All this, and much more like it, proves beyond a doubt that when the Rabbis speak of the idols of the Gentiles among whom they lived at that time, when no idols were worshipped, they clearly meant the Christian "idol," namely, the image of Christ on the crucifix and the Holy Communion.

NOTE ABOUT THE CROSS

In Jewish writings there is no directly corresponding word for the Christian Cross. The cross T on which those condemned to death were crucified, was called Tau by the Phoenicians and the Hebrews, and this name and sign for it was afterwards taken over into the alphabet of the Jews and of the Greeks and the Romans. The Cross

honored by the Christians, however, is called by the following names:
1. Tsurath Haattalui – the image who was hanged.

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n idol or of something despicable, as can be seen from the following quotations:
In Orach Chaiim, 113,8:
"If a Jew when praying should meet a Christian [Akum] carrying a star [a crucifix] in his hand, even if he has come to a place in his prayer where it is necessary to bow down to worship God in his heart, he must not to so lest he should seem to bow down before an image."
In Iore Dea, 150,2:
"Even if a Jew should get a splinter in his foot in front of an idol, or if he should drop his money before it, he must not stoop down to remove the splinter or to gather his money lest he should seem to adore it. But he should either sit down or turn his back or his side to the idol and then remove the splinter."
But whenever it is not possible for a Jew to turn away like this, the following rule must be observed (in Iore Dea, 3, Hagah):
"It is not permitted to bow down or to remove one's hat before princes or priests who wear a cross on their dress, as is their custom. Care must be taken, however, not to be noticed in failing to do so. For instance, one can throw some coins on the ground and stoop down to pick them up before they pass by. In this way it is permitted to bow down or to remove one's hat before them." A distinction is also made between a cross which is venerated and a cross which is worn around the neck as a souvenir or as an ornament. The former is to be regarded as an idol, but not necessarily the latter. In Iore Dea, 141, 1, Hagah, it says:
"The image of a cross, before which they bow down, is to be treated as an idol, and it is not to be used until it is destroyed. However, a 'warp and woof' if hung around the neck as a souvenir is not to be regarded as an idol and can be used."
The sign of the cross made with the hand, by which Christians are wont to bless themselves, is called in Jewish "the moving of the fingers here and there" (hinc et hinc).

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tion is made of the heresy of James. A little further on (27b) we learn that this James was none other than the disciple of Jesus:
"...James Sekhanites, one of the disciples of Jesus, of whom we spoke in chapter 1."
But James taught, not his own doctrine, but that of Jesus.

3. IMPOSSIBLE TO OBSERVE
The author of Nizzachon argues as follows on this point:
"A written law of the Christians is: If a Jew strike you on one cheek, turn the other also to him and do not in any way return the blow. And ch. VI, v. 27 says: Love your enemies; do good to them who hate you; bless them who curse you and pray for those who do you harm; unto him who strikes you on one cheek offer him the other. To him who takes away thy cloak do not forbid him to take thy coat also, etc. The same is found in Matthew ch. V, v.39. But I have never seen any Christian keep this law, nor did Jesus himself behave as he taught others to do. For we find in John ch XVIII, v22, that when someone struck him on the face, he did not turn the other cheek, but became angry on account of this one stroke and asked "Why do you strike me"? Likewise in the Acts of the Apostles, ch.XXIII, v. 3, we read: that when the High Priest ordered them that stood by to strike him on the mouth, Paul did not turn the other cheek; he cursed him saying "God shall smite thee thou whited wall, etc." This is contrary to their beliefs and destroys the foundation upon which their religion rests, for they boast that the law of Jesus is easy to observe. If Paul himself, who may be called the Dispenser of Jesus, could not preserve the precept of Jesus, who among the others who believe in him can prove to me that he can do so?"
The author, however, who had the Gospels and the Acts of the Apostles under his hand, could not have failed to understand in

what sense Christ commanded his followers to turn the other cheek to him who would strike them, since in another place he
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CHAPTER II
THE CHRISTIANS

There are three things to be considered in this chapter:

1. The names by which Christians are called in the Talmud.
2. What kind of people the Talmud pictures Christians to be.
3. What the Talmud says about the religious worship of the Christians.

Article I. – The Names Given to Christians in the Talmud

As in our languages Christians take their name from Christ, so in the language of the Talmud Christians are called Notsrim, from Jesus the Nazarene. But Christians are also called by the names used in the Talmud to designate all non-Jews: Abhodah Zarah, Akum, Obhde Elilim, Minim, Nokhrim, Edom, Amme Haarets, Goim, Apikorosim, Kuthrim.

1. Abhodah Zarah – Strange worship, idolatry. The Talmudic Tract on Idolatry is thus entitled: Obhde Abhodah Zarah – Idol Worshippers. That Abhodah Zarah really means the cult of idols is clear from the Talmud itself: “Let Nimrod come and testify that Abraham was not a server of Abhodah Zarah .” But in these days of Abraham there existed no strange cult either of the Turks or the Nazarenes, but only the worship of the true God and idolatry. In Schabbath (ibid. 82a), it says:
“Rabbi Akibah says: How do we know that Abhodah Zarah, like an unclean woman, contaminates those who subscribe to it? Because Isaiah says: Thou shalt cast them away like a menstruation cloth; and shalt say unto it, Get thee hence.”
In the first part of this verse mention is made of idols made from gold and silver.
The learned Maimonides also clearly demonstrates that the Jews regarded Christians as Abhodah Zarah. In Perusch(78c) he says:

"And be it known that Christian people who follow Jesus, although their teachings vary, are all worshippers of idols (Abhodah Zarah)."

...e words ...s and ...Gentiles who ...the word ...kh, is ...passages: In ...alled Akum.

In the Iore Dea (148, 5, 12), those who celebrate the feasts of Christmas and New Year, eight days afterwards, are called worshippers of the stars and planets:

"Thus if a gift is sent to the Akum, even in these times, on the eighth day after Christmas, which they call the New Year," etc.

3. Obhde Elilim – Servers of idols. This name has the same meaning as Akum. Non-Jews are frequently called by this name. In the Orach Chaiim, for example (215, 5), it says:
"A blessing should not be pronounced over incense which belongs to the servers of idols."
But at the same time when the Schulkhan Arukh was written there were no worshippers of the stars and planets (Akum); there wereno 'servers of idols' among those who lived with the Jews. Thus, for example, the author of the Commentary on the Schulkhan Arukh (entitled Magen Abraham), Rabbi Calissensis who died in Poland in 1775, in note 8, on No. 244 of the Orach Chaiim (where it is allowed to finish a work on the Sabbath with the help of an Akum) says: "Here in our city the question is raised about the price of hiring worshippers of the stars and planets who sweep the public streets when they work on the Sabbath."

4. Minim – Heretics. In the Talmud those who possess books called the Gospels are heretics. Thus in Schabbath (116a) it says: "Rabbi Meir calls the books of the Minim Aven Gilaion [iniquitous volumes] because they call them Gospels."

5. Edom – Edomites. Rabbi Aben Ezra, when he speaksabout the Emperor Constantine who changed his religion and placed the image of him who was hanged on his banner, adds: "Rome therefore is called the Kingdom of the Edomites."
And Rabbi Bechai, in his Kad Hakkemach (fol. 20a, on Isaiah, ch.

LXVI, 17) writes:
"They are called Edomites who move their fingers 'here and

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says:

a gentile;
they call a gentile woman a Goiah. Sometimes, but very rarely, Israelites are called by this name. It is mostly applied to non-Jews, or idolators. In Jewish books which treat of Idolatry, worshippers of idols are often called by this single word Goi. For this reason, in more recent editions of the Talmud the use of the word Goi is purposely avoided and other words for non-Jews are substituted. It is well known that in the Jewish language, the Jews call Christians among whom they live, Goim. Nor do the Jews deny this. Sometimes in their popular magazines they say that this word means nothing harmful or evil. But the contrary can be seen in their books written in the Hebrew language. For instance, in Choschen Hammischpat (34, 22), the name Goi is used in a depraved sense:
"Traitors and Epicureans and Apostates are worse than Goim"

7. Nokhtrim – strangers, foreigners. This name is used for all who are not Jews, and therefor for Christians.

8. Amme Haarets – People of the earth, idiots. There are some who say that people of other races are not meant by this, but only crude and uneducated people. There are passages, however, which leave no doubt about the matter. In the Holy Scripture, Book of Esra, ch. X, 2, we read: We have sinned against our God, and have taken strange wives [nokhrioth] of the people of the earth. That people of the earth denotes idolators is clear from Zohar, I, 25a: "The People of the earth – Obhde Abhodah Zarah, idolaters.

9. Basar Vedam – Flesh and blood; carnal men who are destined to perdition and who can have no communion with God.
That Christians are flesh and blood, is proved from the prayer book:
"Whoever meets a wise and educated Christian can say: Blessed

art thou O Lord, King of the Universe, who dispenseth of thy wisdom to Flesh and Blood," etc.

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themselves, who express private judgments in matters of faith. How much more, therefore, Christians!

11. Kuthim – Samaritans. But since there are no longer any Samaritans, and since there are many references in recent Jewish books to Samaritans, who can doubt that this does not mean the Christians?
    Furthermore, in this matter of naming those who are not Jews, it is to be particularly noted that Jewish writings apply these names indiscriminately and promiscuously when they speak of the same thing, and almost in the same words. For instance, in the Tract Abhodah Zarah (25b) the word Goi is employed, but in the Schulkhan Arukh (Iore Dea 153, 2) Akum is used.
    Kerithuth (6b) uses Goim; Jebhammoth (61a) uses Akum; Abhodah Zar. (2a) uses Obhde Elilim; Thoseph uses Goim and Obhde Ab., Choschen Ham (Venetian ed.) uses Kuthi; (Slav. ed.) Akum. And many more instances could be quoted.
    Maimonides in his book on Idolatry indiscriminately calls all the following idolators: Goim, Akum, Obhde Kokhabhim, Obhde Elilim, etc.

Article II. – What the Talmud Teaches About Christians

In the preceding chapter we saw what the Jews think of the Founder of the Christian religion, and how much they despise his name. This being so, it would not be expected that they would have any better opinion about those who follow Jesus the Nazarene. In fact, nothing more abominable can be imagined than what they have to say about Christians. They say that they are idolaters, the worst kind of people, much worse than the Turks, murderers, fornicators, impure animals, like dirt, unworthy to be called men, beasts in human form, worthy of the name of beasts, cows, asses, pigs, dogs, worse than dogs; that

they propagate after the manner of beasts, that they have diabolic origin, that their souls come from the devil and return to the devil in

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exterminated by every possible means.

This is best demonstrated by the names they give Christians, and by the unmistakable words of Maimonides which prove that all who bear the name of Christian are idolaters. And anyone who examines Jewish books which speak of the "Worshippers of the Stars and Planets," "Epicureans," "Samaritans," etc., cannot but conclude that these idolaters are none other than Christians.
The Turks are always called "Ismaelites," never idolaters.

1. CHRISTIANS WORSE THAN THE TURKS
   Maimonides in Hilkoth Maakhaloth (ch. IX) says:
   "It is not permitted to drink the wine of a stranger who becomes a convert, that is, one who accepts the seven precepts of Noah, but is permitted to gain some benefit from it. It is allowed to leave wine alone with him, but not to place it before him.
   The same is permitted in the case of all gentiles who are not idolaters, such as the Turks [Ismaelites]. A Jew, however, is not permitted to drink their wine, although he may use it to his own advantage."

2. MURDERERS
   In Abhodah Zarah (22a) it says:
   "A Jew must not associate himself with gentiles because they are given to the shedding of blood."
   Likewise in Iore Dea (153, 2):
   "An Israelite must not associate himself with the Akum [Christians] because they are given to the shedding of blood."
   In the Abhodah Zarah (25b) it says:
   "The Rabbis taught: If a Goi joins an Israelite on the road, he [the Jew] should walk on his right side. Rabbi Ismael, the son of Rabbi Jochanan the nephew of Beruka, says: if he carries a sword, let the Jew walk on his right side. If the Goi carries a stick, the Jew

should walk on his left side. If he is climbing a hill or descending a steep incline, the Jew must not go in front with the Goi behind,

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In Orach Chaiim (20, 2) it says:
"Do not sell your overcoat (Talith) with the fringes to an Akum, lest he should join up with a Jew on the road and kill him. It is also forbidden to exchange or lend your overcoat with a Gentile, except for a short time and when there is nothing to be feared from him."

1. FORNICATORS
   In the Abhodah Zarah (15b) it says:
   "Animals of the masculine sex must not be left in the barns of the Gentiles with their men, nor animals of the feminine sex with their women; much less must animals of the feminine sex be left with their men and of the masculine sex with their women. Nor must sheep be left to the care of their shepherds; nor must any intercourse be had with them; nor must children be given into their care to learn to read or to learn a trade."
   In the same tract a little farther on (22a) it is explained why animals must not be allowed in the barns of Gentiles, and why Jews are not permitted to have sexual intercourse with them:
   "Animals must not be allowed to go near the Goim, because they are suspected of having intercourse with them. Nor must women cohabit with them because they are over-sexed."
   In fol. 22b of the same book the reason is given why animals especially of the feminine sex must be kept away from their women: "...because when Gentile men come to their neighbors' houses to commit adultery with their wives and do not find them at home, they fornicate with the sheep in the barns instead. And sometimes even when their neighbors' wives are at home, they prefer to fornicate with the animals; for they love the sheep of the Israelites more than their own women."
   It is for the same reason that animals are not to be entrusted to Goi shepherds, nor children to their educators.

2. UNCLEAN
   The Talmud gives two reasons why the Goim are unclean: because they eat unclean things, and because they themselves have not been cleansed (from original sin) on Mount Sinai. In Schabbath, (145b) it says:

"Why are the Goim unclean? Because they eat abominable things and animals that crawl on their belly."

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"When ten persons are praying together in one place and they say Kaddisch, or Kedoschah, anyone, even though he does not belong there, may respond Amen. There are some, however, who say that no dung or Akum must be present."
In Iore Dea (198, 48) Hagah, it says:
"When Jewish women come out of a bath they must take care to meet a friend first, and not something unclean or a Christian. For if so, a woman, if she wants to keep holy, should go back and bathe again."
It is worthy of note that the following list of unclean things is a given in Biur Hetib, a commentary on the Schulchan Arukh:
"A woman must wash herself again if she sees any unclean things, such as a dog, an ass, or People of the Earth; a Christian (Akum), a camel, a pig, a horse, and a leper.

4. NOT LIKE MEN, BUT BEASTS
In Kerithuth (6b p. 78) it says:
"The teaching of the Rabbis is: He who pours oil over a Goi, and over dead bodies is freed from punishment. This is true for an animal because it is not a man. But how can it be said that by pouring oil over a Goi one is freed from punishment, since a Goi is also a man? But this is not true, for it is written: Ye are my flock, the flock of my pasture are men (Ezechiel, XXXIV, 31).
You are thus called men, but the Goim are not called men."
In the Tract Makkoth (7b) he is said to be guilty of killing "except when, if intending to kill an animal he kills a man by mistake, or intending to kill a Goi, he kills an Israelite."
In Orach Chaiim (225, 10) it says:
"He who sees beautiful creatures, even though it be an Akum or an animal, let him say 'Blessed art thou Our Lord God, King of the Universe, who has placed such things on the earth!'"

5. THEY DIFFER ONLY IN FORM FROM BEASTS
   In Midrasch Talpioth (fol. 225d) it says:

   Israel. But to them [the m this e] that of human

   57, 6a:
   "If pigs are to be pitied when they suffer from disease, because their intestines are similar to ours, how much more should the Akum be pitied when thus affected."

6. ANIMALS
   In Zohar, II, (64b) it says:
   "...People who worship idols, and who are called cow and ass, as it is written: I have a cow and an ass..."
   Rabbi Bechai, in his book Kad Hakkemach, ch. I, beginning with the word Geulah – redemption – referring to Psalm 80, v.13:
   The boar out of the wood doth waste it, says:
   "The letter ain is dropped [suspended] the same as these worshippers are followers of him who was suspended."
   Buxtorf (Lex.) says:
   "By wild pig the author here means the Christians who eat pork and, like pigs, have destroyed the vineyard of Israel, the City of Jerusalem, and who believe in the 'suspended' Christ. Else the letter ain is dropped in this word because they, as worshippers of Christ who was hanged, are also dropped."
   Rabbi Edels, in commenting on Kethuboth (110b) says:
   "The Psalmist compares the Akum to the unclean beast in the woods."

7. WORSE THAN ANIMALS
   Rabbi Schelomo Iarchi (Raschi), famous Jewish commentator, explaining the law of Moses (Deuter. XIV, 21) forbidding the eating of meat of wounded animals, but which must be given to the 'stranger in thy gates,' or which, according to Exodus (XXII, 30) is to be thrown to the dogs, has this to say:
   "...for he is like a dog. Are we to take to word 'dog' here literally? By no means. For the text in speaking of dead bodies says, Or thou mayest sell it to an alien. This applies much more to the

meat of wounded animals, for which it is permitted to accept payment. Why therefore does the Scripture say it may be thrown

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Hence it is to be inferred that Christian marriage is not true marriage.

In Kidduschim (68a), it says:

"...How do we know this? Rabbi Huna says: You can read: Remain here with the ass, that is, with a people like an ass. Hence it appears that they are not capable of contracting marriage."

And in Eben Haezer (44, 8):

"If a Jew enters into marriage with an Akum (Christian), or with his servant, the marriage is null. For they are not capable of entering into matrimony. Likewise if an Akum or a servant enter into matrimony with a Jew, the marriage is null."

In Zohar (II, 64b) it says:

"Rabbi Abba says: If only idolaters alone had sexual intercourse, the world would not continue to exist. Hence we are taught that a Jew should not give way to those infamous robbers. For if these propagate in greater numbers, it will be impossible for us to continue to exist because of them. For they give birth to sucklings the same as dogs."

9. CHILDREN OF THE DEVIL

In Zohar (I, 28b) we read:

"Now the serpent was more subtle than any beast of the field, etc. (Genes. III, 1.) 'More subtle' that is towards evil; 'than all beasts' that is, the idolatrous people of the earth. For they are the children of the ancient serpent which seduced Eve."

The best argument used by the Jews to prove that Christians are of the race of the devil is the fact that they are uncircumcized. The foreskin on non-Jews prevents them from being called the children of the Most High God. For by circumcision the name of God – Schaddai – is complete in the flesh of a circumcized Jew. The form of the letter Isch is in his nostrils, the letter Daleth in his (bent) arm, and ain appears in his sexual organ by circumcision.

In non-circumcized gentiles, therefore, such as Christians, there are only two letters, Isch and Daleth, which make the word Sched, e Sched, the

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one clean
Keliphah –
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come. In Zohar (I, 131a) it says:
"idolatrous people, however, since they exist, befoul the world, because their souls come out of the unclean side."
And in Emek Hammelech (23d) it says:
"The souls of the impious come from Keliphah, which is death and the shadows of death."
Zohar (I, 46b, 47a) goes to show that this unclean side is the left side, from which the souls of the Christians come:
"And he created every living thing, that is, the Israelites, because they are the children of the Most High God, and their holy souls come out from Him. But where do the souls of the idolatrous gentiles come from? Rabbi Eliezer says: from the left side, which makes their souls unclean. They are therefore all unclean and they pollute all who come in contact with them."

11. AFTER DEATH THEY GO DOWN TO HELL
    The Elders teach that Abraham sits at the gate of Gehenna and prevents any circumcized person from entering there; but that all the uncircumcized go down to hell.
    In Rosch Haschanach (17a) it says:
    "Heretics and Epicureans and Traitors go down into hell."

12. THE FATE OF DEAD CHRISTIANS
    The bodies of Christians after death are called by the odious name of Pegarim, which is the word used in Holy Scripture for the dead bodies of the damned and of animals, but never for the pious dead who are called Metim. Thus the Schulchan Arukh orders that a dead Christian must be spoken of in the same way as a dead animal.
    In Iore Dear (377, 1) it says:
    "Condolences must not be offered to anyone on account of the death of his servants or handmaids. All that may be said is 'May

God restore your lost one, the same as we say to a man who has lost a cow or an ass.'"

Article III. – About Christian Rites and Worship

Since Christians are regarded by the Jews as idolators, all their forms of worship are idolatrous. Their priests are called priests of Baal; their temples are called houses of lies and idolatry, and everything they contain, such as chalices, statues and books, are regarded as made for the serving of idols; their prayers, both private and public, are sinful and offensive to God; and their festivals are called days of evil.

1. PRIESTS
   The Talmud speaks of priests, the ministers of Christian worship, as idolatrous and belonging to the god Baal. They are also called Komarim – Soothsayers; and also Galachim, the shaved, because they shave their heads, particularly the monks.
   In Abhodah Zarah (14b) Toseph, it says:
   "It is forbidden to sell books of the prophets to the soothsayers, since they may use them for their evil worship in their idolatrous temples. Those who do so sin against the law which forbids us to place an obstacle in the way of a blind person. It is also forbidden to sell them to a Christian who is not shaved, for he is sure to give or sell them to one of them who is shaved."

2. CHRISTIAN CHURCHES
   A place of Christian worship is called (1) Beth Tilfah, a house of vanity and foolishness, in place of Beth Tefilah, a house of prayer; (2) Beth Abhodha Zarah, a House of Idolatry; (3) Beth Hatturapi Schel Letsim, a house of Evil Laughter.
   In Abhodah Zarah (78) the Perusch of Maimonides, it says:
   "Be it known to you that it is beyond a doubt forbidden by law to pass through a Christian city in which there is a house of vanity, that is, a house of idolatry; much more to live therein. But we today, as punishment for our sins, are subject to them, and are forced to live in their countries, as it was foretold in Deuteronomy (IV, 28): And there ye shall serve gods, the work of men's hands,

of wood and stone…Thus if it is allowed as predicted to pass around a Christian city, much more so must we pass around an ide and

, but even

dolatry, of four cubits from the front door. It is not forbidden, however, to stand under the shadows of the back of a church. Nor is the shadow forbidden us if the church stands in a place where formerly there was public road, which was taken from the community and the house of idolatry built upon it. For the road is still there. But if the house of idolatry existed before the road, it is not permitted to pass before it. There are some who say that it is forbidden to pass there in any case."

Neither is a Jew allowed to listen to, or admire the beautiful music of the churches. In Iore Dea (142, 15) it says:

"It is forbidden to listen to the music if idolatrous worship, and to examine the statues of their idols; for even by looking at them one can be influenced by the evil of idolatry. But one can look who does not intend to be so affected."

Likewise a Jew is not allowed to have a house near a church; nor is he allowed to rebuild a house which has been destroyed in such a place. In Iore Dea (143, 1) it says:

"If a house near an idolatrous temple belonging to the Akum falls down, it must not be rebuilt. A Jew must remove it a certain distance away if he wishes to rebuild it. But he must fill up the vacant space between his house and the church with bushes and rubbish so that the space will not be used to extend the idolatrous temple."

Here may be added what a certain Rabbi Kelomimus said about a Christian church (in the book Nizzachon) to the Emperor Henry III, who gave him permission to speak his opinion freely about the Basilica which he had recently built at Spires:

"After the Emperor Henry III, a very wicked man, had completed the building of that "Abyss," he sent for Rabbi Kelominus and said to him: "I want to ask you, how does this Basilica which I have built compare with the magnificence of Solomon's Temple, about

which so many volumes have been written?" He replied: 'My Lord, if you will permit me that you will let me go unharmed, I will tell you my
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bear burdens, and fourscore thousand to hew in the mountains, and three thousand and six hundred to oversee them. Eight years were spent in the building of the Temple, much more than you spent in building this Tehon [Abyss]. And when Solomon had finished his Temple, see what the Scripture says about it: The priests could not stand to minister by reason of the cloud; for the glory of God had filled the House of the Lord (Chron. II, Ch. 5, 14). But if someone loaded an ass with putrid garbage and led it into this abyss of yours, no one would notice the difference!' The Emperor Henry then replied: 'Were it not that I have sworn to let you go unharmed, I would order your head cut off.'"

3. CHALICES
   Chalises used in the Sacrifice of the mass are spoken of as vessels in which filth is offered up to the idol. Moses Kozzensis, in Hilkoth Abhodah Zarah (10b) says:
   "A Jew who buys Chalises of the Goi, which are broken and thrown away, it is not permitted to sell them again to them, because their priest of Baal will use them in the worship of the idol."

4. BOOKS
   The Talmud calls the books of the Christians Minim – heretical books – Siphre Debeth Abidan – Books of the House of Perdition. The Talmud in particular speaks of the books of the Gospels. Thus in Schabbath (116a) Toseph:
   "Rabbi Meir calls heretical books Aaven Gilaion (volumes of iniquity) because the call them Gospels."
   And Rabbi Jochanan calls these books Aavon Gilaion, evil books. The Schulchan Arukh, Crakow edition, gives this name as Aven Niktabh al Haggilaion – iniquity written in a book.
   Buxtorf says: "In the Arukh there is a note Scheker Niktabh al Gilaion, which means, a lie written in a book."

All the Talmudists agree that the books of the Christians should be destroyed. They differ only as to what should be done with the
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children, if those books should ever fall into my hands I would burn them together with the divine names contained therein. For if one is chased by an assassin, or by a serpent, it would be better to take refuge in a pagan temple than in one of theirs; because the Christians knowingly resist the truth, whereas the pagans do so unknowingly."

5. PRAYERS
   Christian prayers are called, not Tefillah, but Tiflah. They change the point and insert Iod, which makes it read to mean sin, foolishness and transgression.

6. CHRISTIAN FESTIVALS
   Christian festivals, especially Sunday, are called Ion Ed – day of destruction, perdition, misfortune or calamity. They are also simply called Iom Notsri – Christian Days. The word Ed rightly interpreted means misfortune or calamity, as appears from the Gemarah and the Glossaries of Maimonides in Abhodah Zarah (2a):
   "The word Edehem means the festivals of the Christians, since it is written (in Deuter. XXXII, 35): the day of their calamity."
   Maimonides also says in Abhodah Zarah (78c):
   "The words Edehem means the foolishness of their festivlas. It is the name for their despicable feast days which do not merit the name of Moedim, for they are really vain and evil."
   Baretenora also writes:
   "The word Edehem is the name for their ignominious festivals and solemnities."
   The marginal notes of Tosephtoth also give this name to Christian festivals. Thus in Abhodah Zarah (6a):
   "The Day of Evil, that is the Christian Day, is forbidden to us as well as all their other feast days."
   Some Christian festivals are mentioned by name, such as the

feast of Christmas and Easter. Moses Mikkozzi, referring to the above text of Abhodah Zarah, says:

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> are celebrated on account of him who was hanged."
> Furthermore, indications of the impiety of the Jews are to be found in the names which they give to these Christian festivals: For in place of using Tau in the word Nithal, they often write Tet and call it Nital for the Latin word Natalis, the Feast of the Nativity. They make it appear as if this word were from the root Natal which connotes extermination or destruction. Likewise they refuse to use the word Paschal (Pesach) for the Christian feast of Easter. The substitute Koph for Phe and insert the letter iod and call it Ketsach or Kesach. Both pronunciations have an evil meaning. Ketsach is from the root Katsah, meaning to amputate or cut off from, and Kesach is from the root Kesa, meaning to wood or a gallows. This is done because the feast of Easter is celebrated by Christians in memory of Christ – the one who was hanged – who was put to death and who rose again from the dead.

PART TWO
PRECEPTS OF THE TALMUD

CONCERNING CHRISTIANS

From what has been shown thus far, it is clear that, according to the teaching of the Talmud, Christians are idolaters and hateful to Jews. As a consequence, every Jew who wishes to please God has a duty to observe all the precepts which were given to the Fathers of their race when they lived in the Holy Land concerning the idolatrous gentiles, both those who lived amongst them and those in nearby countries. A Jew is therefore required to
(1) To avoid Christians;
(2) To do all he can to exterminate them.

CHAPTER I

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of life;

Article I. – Christians Must Be Avoided – Because They Are Unworthy to Share Jewish Customs

A Jew, by the fact that he belongs to the chosen people and is circumcized, possesses so great a dignity that no one, not even an angel, can share equality with him. In fact, he is considered almost the equal of God. “He who strikes an Israelite” says Rabbi Chanina “acts as if he slaps the face of God’s Divine Majesty.”
A Jew is always considered good, in spite of certain sins which he may commit; nor can his sins contaminate him, any more than dirt contaminates the kernel in a nut, but only soils its shell. A Jew alone is looked upon as a man; the whole world is his and all things should serve him, especially “animals which have the form of men.”
Thus it is plain that they regard all contact with Christians as contaminating and as detracting from their dignity. They are therefore required to keep as far away as possible from all who live and act as Christians do.

1. A JEW MUST NOT SALUTE A CHRISTIAN
   In Gittin (62a) it says:
   “A Jew must not enter the home of a Nokhri on a feast day to offer him greetings. However, if he meets him on the street, he may offer him a greeting, but curtly and with head bowed.”

2. A JEW MUST NOT RETURN THE GREETINGS OF A CHRISTIAN
   In Iore Dea (148, 10) it says:
   “A Jew must not return the greeting of a Christian by bowing before him. It is good, therefore, to salute him first and so avoid having to answer him back if the Akum salutes him first.”
   Rabbi Kohana says that when a Jew salutes a Christian he should say “Peace to my Lord,” but intend this for his own Rabbi. For the Tosephtoth says: “For his heart was turned towards his own Rabbi.”

3. A JEW MUST NOT GO BEFORE A CHRISTIAN JUDGE
In Choschen Hammischpat (26,1) it says:

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from the hands of the Gentile.'"

4.A CHRISTIAN CANNOT BE USED AS A WITNESS
In Choschen Ham. (34, 19) it says:
"A Goi or a servant is not capable of acting as a witness."

1. A JEW CANNOT EAT CHRISTIAN FOOD
In Iore Dea (112, 1) it says:
"The Elders forbade the eating of the bread of the Akum, lest we would seem to be familiar with them."
And in Abhodah arah (35b) it says:
"The following things belonging to the Goim are forbidden: Milk which a Goi takes from a cow, in the absence of a Jew; also their bread, etc."

6 A JEW MUST NEVER ACT IN ANY WAY LIKE A CHRISTIAN
In Iore Dea (178, 1) it says:
"It is not permitted to imitate the customs of the Akum, nor to act like them. Nor is it permitted to wear clothes like the Akum, not to comb the hair as they do...neither must Jews build houses that look like temples of the Akum."
Since, however, it is not possible to observe all these rules in every place, the Hagah says that they can be overlooked to a certain extent when, for instance, it is to the advantage of the Jew to do so; for example, if a Jew would profit by a trade which requires a certain kind of dress.

Article II. – Christians Are to Be Avoided – Because They Are Unclean

It is not known how often Jews must wash and purify themselves, nor how much they must study to avoid everything which might render them unclean. The Talmud teaches, however, that Christians are people whose touch alone makes things unclean. In Abhodah Zarah (72b) it says:

"A certain man was pouring wine from one jar into another by means of a tube, when a Goi came along and touched

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Mikvah [a large basin], or in a cistern which holds forty quarts of water.

Article III. – Christians Are to Be Avoided – Because They Are Idolaters

1. Lest a Jew be the occasion of sin to the idolatrous Christians, according to the precept in Levit. XIX, 14: "Do not put a stumbling-block before the blind – he must avoid all contact with them on the days when they worship their gods. In Abhodah Zarah (2a) it says:
   "For three days before their idolatrous festivals it is not permitted to buy or sell them anything. It is also forbidden to give or take any help from them, to change any money with them, to pay them back any debts or allow them to pay back debts."
   In the Abhodah Zarah, 78c (the Perusch of Maimonides, fol. 8) it says:
   "All the festivals of the followers of Jesus are forbidden, and we must conduct ourselves towards them as we would towards idolators. The first day of the week is their principal feast, and it is therefore forbidden to do any business whatsoever with those who believe in Jesus on their Sabbath. We must observe the same rules on their Sabbath as we do on the feastdays of idolators, as the Talmud teaches."

2. A JEW MUST NOT USE ANYTHING WHICH PERTAINS TO THE WORSHIP OF CHRISTIANS
   In Iore Dea (139, 1) it says:
   "It is forbidden to have anything to do with idols and everything that is used in their form of worship, whether they are made by the Akum or by Jews."

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1. IT IS FORBIDDEN TO SELL TO CHRISTIANS ANYTHING CONNECTED WITH THEIR IDOLATROUS WORSHIP

The Abhodah Zarah (14b, Toseph) says:
"It is always forbidden to sell incense to an idolatrous priest, for it is
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Goi has broken it and thrown it away. It may only be sold again to a gentile after it has been completely made over. For after it has been broken just once it can be used still to hold the wine which is offered in honor of their idol." Then follows the prohibition as to the selling of books to Christian priests, as we have seen above. Even the work of binding such books is forbidden to a Jew. In Iore Dea (139, 15) it says:
"It is forbidden to bind the books of the Akum, with the exception of law books. It may be done, however, if refusal to do so should cause enmity, but only after every effort has been made to refuse such work."
Likewise in Iore Dea (151, 1, Hagah):
"It is not permitted to sell water to an Akum if it is known that it will be made into Baptismal water."
Mention is also made of many other things which it is forbidden to sell to Christians, such as: cloth from which priestly vestments and banners may be made; paper and ink which may be used for writing books pertaining to their divine worship.
It is forbidden to sell, or even to rent, houses to Christians which will be used by them as a place of worship. Nowadays, however, Jews trade with Christians, especially on Christian feast days, and also sell them houses knowing full well that certain Sacraments will be administered therein, such as Baptism, Holy Communion and Extreme Unction. The Talmud can give no reason for this, and in the Abhodah Zarah (2a, Toseph) it says:
"It is difficult to say by what right Jews nowadays trade with the Goim on their (evil) feast days. For although many of them commit all kinds of licentious acts and perversions on their feast days in honor of saints which they do not look upon as gods, yet every week they celebrate the Day of the Nazarene [Sunday] which has always been forbidden to us."
Bartenora, however, in his commentary on Abhodah Zarah (I, 2, fol.

7b) it says:
“Since, while we are in captivity, we cannot live without trading with
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selling of things to idolaters which will be used by them in the worship of idols, since they rejoice and worship their idols because they obtain the things necessary for that worship.
He explains it thus (in Abhodah Zarah, 2a, Toseph):
“No one should wonder at this custom of ours. For, although we look upon them as idolaters, they can only offer up what they buy for money. Hence, our gain and their joy is not the reason for this prohibition, for they have enough money for these things, even if we did not trade with them.”

1. THIS PROHIBITION DOES NOT APPLY TO ATHEISTS
   In Iore Dea (148, 5) it says:
   “It is only permitted to send a gift to an Akum on one of their feast days if it is known that he does not believe in idols and does not worship them.”
   Maimonides has the same in Hilkhoth Akum (IX, 2):
   “It is also wrong to send a gift to a Goi on their feast days unless it is certain that he does not believe in the worship of Christian idols, and does not serve them.”

Article IV. – Christians Are to Be Avoided – Because They Are Evil

There is nothing that Jews are more convinced of than the harm which Christians can do to the children of Israel.
Because of this, the rulers of the Chosen People have always instructed them not to accept any help from Christians who will always resort to murder, and to other crimes, whenever they cannot otherwise obtain their evil ends. Thus a Jew must not employ a Christian as a nurse, or as a teacher for his children, or as a doctor, a barber or an obstetrician.

1. NOT AS A NURSE

In Iore Dea (81, 7, Hagah) it says:
"A child must not be nursed by a Nokhri, if an Israelite can be had; for
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2. NOT AS A DOCTOR
   In Iore Dea (155, 1) it says:
   "When a Jew is wounded in any way, even so gravely that he would have to violate the Sabbath in having a doctor, he must not employ the services of a Christian (Akum) doctor who is not known to everyone in the neighborhood; for we must guard against the spilling of blood. Even when it is not known if the patient will live or die, such a doctor must not be allowed to attend him. If, however, he is sure to die, then such a doctor may attend him, since an extra hour of life is not much to lose. If the Akum insists that a certain medicine is good, you may believe him, but be sure not to buy it from him. There are some who say that this holds only when the Akum offer help free, and that it can be accepted every time it is paid for. But it can be taken for granted that they would not harm a Jew just for the sake of a matter of money."
   In Pesachim (25a) it says:
   "Rabbi Jochanan says: medical help can be accepted from all except idolaters, fornicators and murderers."

3. NOT AS A BARBER
   In Iore Dea (156,1) it says:
   "You must not be shaven by an Akum unless your Jewish friends are with you. There are some who say that it is not permitted to be shaved by an Akum even when others are present, unless you can see yourself in a mirror."

4. NOT AS AN OBSTETRICIAN
   In Abhodah Zarah (26a) it says:
   "Our Rabbis have passed it down for us, that a foreign woman must never be allowed to act as midwife at the birth of a child of Israel, because they are given to the shedding of blood. The Elders say, however, that a foreign woman may perfrom this task

provided there are other Jewish women present, but never alone. Rabbi Meir, however, says that it is not allowed even others are d with their oticed by

The followers of "that man," whose name is taken by the Jews to mean "May his name and memory be blotted out," are not otherwise to be regarded than as people whom it would be good to get rid of. They are called Romans and tyrants who hold captive the children of Israel, and by their destruction the Jews would be freed from this Fourth Captivity.

Every Jew is therefore bound to do all he can to destroy that impious kingdom of the Edomites (Rome) which rules the whole world. Since, however, it is not always and everywhere possible to effect this extermination of Christians, the Talmud orders that they should be attacked at least indirectly, namely: by injuring them in every possible way, and by thus lessening their power, help towards their ultimate destruction. Wherever it is possible a Jew should kill Christians, and do so without mercy.

Article I. – HARM MUST BE DONE TO CHRISTIANS

A Jew is commanded to harm Christians wherever he can, both indirectly by not helping them in any way, and also directly by wrecking their plans and projects; neither must he save a Christian who is in danger of death.

I. GOOD MUST NOT BE DONE TO CHRISTIANS

In Zohar (1, 25b) it says:

"Those who do good to the Akum…will not rise from the dead."

At times it is permitted to do good to Christians, but only in order to help Israel, namely, for the sake of peace and to hide hatred of them.

Maimonides in Hilkhoth Akum (X, 6) says:

"Needy Gentiles may be helped as well as needy Jews, for the sake of peace…"

In Iore Dea (148, 12 Hagah) it says:

"Therefore if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those,

however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a

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thou shalt show no mercy unto them [Goim], as cited in the Gemarah. Rabbi S. Iarchi explains this Bible passage as follows: "Do not pay them any compliments; for it is forbidden to say: how good that Goi is."
In Iore Dea (151, 14) it says:
"No one is allowed to praise them or to say how good an Akum is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so."

2. A JEW NOT ALLOWED TO MENTION THE THINGS WHICH CHRISTIANS USE FOR THEIR IDOLATROUS WORSHIP
   In Hilkhoth Akum (V, 12) it says:
   "It is also forbidden to make mention of the Akum; for it is written (Exodus XXIII, 13):...and make no mention of other gods."

3. THEIR IDOLS MUST BE SPOKEN OF WITH CONTEMPT
   In Iore Dea (146, 15) it says:
   "Their idols must be destroyed, or called by contemptuous names."
   Ibidem, (147, 5):
   "It is permitted to deride idols, and it is forbidden to say to a Goi: May your God help you, or I hope you will succeed."
   Rabbi Bechai, explaining the text of Deuteronomy about hating idolatry, says:
   "The Scripture teached us to hate idols and to call them by ignominious names. Thus, if the name of a church is Bethgalia – "house of magnificence," it should be called Bethkaria – an insignificant house, a pigs' house, a latrine. For this word, karia, denotes a low-down, slum place."
   In numerous places ignominious names are given by the Jews to

Christian things. It will not be out of place to list a few of these names which they give to things and persons which are held holy

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called Kededchim (cinaedos) – feminine men (Farries). Women saints are called Kedeschoth, whores.

SUNDAY is called the day of calamity.

FEAST OF CHRISTMAS is called Nital, denoting extermination.

EASTER is not called by the proper name Pesach (Passover), but Ketsach, meaning a cutting down; or Kesach, a Gallows.

A CHRISTIAN CHURCH is not called Beth Hattefillah, House of Prayer, but Beth Hattiflah, a House of Vanity, a House of Evil.

THE GOSPEL BOOKS are called Aavon Gilaion, Books of Iniquity.

CHRISTIAN SACRIFICES are called Dung Offerings. In the Jerusalem Talmud (fol. 13b) the following occurs:

"He who sees them mezabbelim (excrementing – sacrificing) before their idol, let him say (Exod. XXII, 20):

He that sacrificeth unto an idol shall be utterly destroyed."

Rabbi Iarchi (referring to Num. XXV, 3) teaches that the Gentiles actually honor their God by excrementing before him.

A CHRISTIAN GIRL who works for Jews on their sabbath is called a Schaw-wesschicksel, Sabbath Dirt.

4. A JEW IS NOT ALLOWED TO GIVE GIFTS TO CHRISTIANS

   In Hilkohoth Akum (X, 5) it says:

   "It is forbidden to give gifts to the Goim. But it is permitted to give them to a convert who lives among the Jews; for it is said: To the traveller who stops in your cities, give it to him to eat, or sell it to a Gentile, that is sell it, not give it."

   In Iore Dea (151, 11) it says:

   "It is forbidden to give free gifts to the Akum with whom a Jew may not treat familiarly."

   The Talmud, however, allows a Jew to give gifts to Gentiles who are known to himand from whom he has hope of getting something in return.

5. A JEW IS FORBIDDEN TO SELL HIS FARM TO CHRISTIANS
   In Iore Dea (334, 43) it says:

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It is not permitted to teach any trade to the Akum.

II. HARM MUST BE DON TO THE WORK OF CHRISTIANS

Since the Goim minister to Jews like beasts of burden, they belong to a Jew together with his life and all his faculties:

“The life of a Goi and all his physical powers belong to a Jew.” (A. Rohl. Die Polem. p.20)

It is an axiom of the Rabbis that a Jew may take anything that belongs to Christians for any reason whatsoever, even by fraud; nor can such be called robbery since it is merely taking what belongs to him.

In Babha Bathra (54 b) it says:

“All things pertaining to the Goim are like a desert; the first person to come along and take them can claim them for his own.”

1. CHRISTIANS MUST NOT BE TOLD IF THEY PAY TOO MUCH TO A JEW
   In Choschen Hamm. (183, 7) it says:
   “If you send a messenger to collect money from an Akum and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself.”

2. LOST PROPERTY OF CHRISTIANS MUST NOT BE RETURNED TO THEM
   In Choschen Hamm. (266, 1) it says:
   “A Jew may keep anything he finds which belongs to the Akum, for it is written: Return to thy brethren what is lost (Deuter. XXII, 3). For he who returns lost property [to Christians] sins against the Law by increasing the power of the transgressors of the Law. It is praiseworthy, however, to return lost property if it is done to honor the name of God, namely, if by so doing Christians will praise the Jews and look upon them as honorable people.”

3. CHRISTIANS MAY BE DEFRAUDED
In Babha Kama (113b) it says:

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the wealth of the Akum is to be regarded as common property and belongs to the first who can get it. There are some, however, who say that this should not be done."
In Choschen Hamm. (183, 7 Hagah) it says:
"If a Jew is doing business with an Akum and a fellow Israelite comes along and defrauds the Akum, either by false measure, weight or number, he must divide his profit with his fellow Israelite, since both had a part in the deal, and also in order to help him along."

4. A JEW MAY PRETEND HE IS A CHRISTIAN TO DECEIVE CHRISTIANS
In Iore Dea (157, 2 Hagah) it says:
"If a Jew is able to deceive them [idolaters] by pretending he is a worshipper of the stars, he may do so."

5. A JEW IS ALLOWED TO PRACTICE USURY ON CHRISTIANS
In Abhodah Zarah (54a) it says:;
"It is allowed to take usury from Apostates who fall into idolatry."
And in Iore Dea (159, 1) it says:
"It is permitted, according to the Torah, to lend money to an Akum with usury. Some of the Elders, however, deny this except in a case of life and death. Nowadays it is permitted for any reason."

III. CHRISTIANS TO BE HARMED IN LEGAL MATTERS

1. A JEW MAY LIE AND PERJURE HIMSELF TO CONDEMN A CHRISTIAN
In Babha Kama (113a) it says:
"Our teaching is as follows: When a Jew and a Goi come into court, absolve the Jew, if you can, according to the laws of Israel. If the Goi wins, tell him that is what our laws require. If however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done proceed callously against the Goim, as Rabbi Ischmael advises. Rabbi

Akibha, however, holds that you cannot act fraudulently lest you profane the Name of God, and have a Jew commited for perjury."
A marginal note, however, explains this qualification of Rabbi

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2. A JEW MAY PERJURE HIMSELF WITH A CLEAR CONSCIENCE
In Kallah (1b, p.18) it says:
"She (the mother of the mamzer) said to him, 'Swaer to me.' And Rabbi Akibha swore with his lips, but in his heart he invalidated his oath."
A similar text is found in Schabbuoth Hagahoth of Rabbi Ascher (6d):
"If the magistrate of a city compels Jews to swear that they will not escape from the city nor take anything out of it, they may swear falsely by saying to themselves that they will not escape today, nor take anything out of the city today only."

IV. CHRISTIANS MUST BE HARMED IN THINGS NECESSARY FOR LIFE

Jews must spare no means in fighting the tyrants who hold them in this Fourth Captivity in order to set themselves free. They must fight Christians with astuteness and do nothing to prevent evil from happening to them: their sick must not be cared for, Christian women in childbirth must not be helped, nor must they be saved when in danger of death.

1. A JEW MUST ALWAYS TRY TO DECEIVE CHRISTIANS
In Zohar (I, 160a) it says:
"Rabbi Jehuda said to him [Rabbi Cezkia]: 'He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them. 'Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, 'By wise counsel thou shalt war against them' (Proverbs, ch. 24, 6). By what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau – by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them."

2. A SICK CHRISTIAN MUST NOT BE AIDED
In Iore Dea (158, 1) it says:

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4. A CHRISTIAN IN DANGER OF DEATH MUST NOT BE HELPED
In Choschen Hamm. (425, 5) it says:
"If you see a heretic, who does not believe in the Torah, fall into a well in which there is a ladder, hurry at once and take it away and say to him 'I have to go and take my son down from a roof; I will bring the ladder back to you at once' or something else. The Kuthaei, however, who are not our enemies, who take care of the sheep of the Israelites, are not to be killed directly, but they must not be saved from death."
And in Iore Dea (158, 1) it says:
"The Akum who are not enemies of ours must not be killed directly, nevertheless they must not be saved from danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money."
Maimonides, in Hilkhoth Akum (X, 1) says:
"Do not have pity for them, for it is said (Deuter. VII, 2): Show no mercy unto them. Therefore, if you see an Akum in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us."

Article II. – CHRISTIANS ARE TO BE KILLED
Lastly, the Talmud commands that Christians are to be killed without mercy. In the Abhodah Zarah (26b) it says:
"Heretics, traitors and apostates are to be thrown into a well and not rescued."
And in Choschen Hammischpat (388, 10) it says:
"A spy is to be killed, even in our days, wherever he is found. He may be killed even before he confesses. And even if he admits that he only

intended to do harm to somebody, and if the harm which he intended is not very great, it is sufficient to have him condemned to death. He impudently oner the o do so. only when by cutting not be e us."

And in Choschen Hamm. again (388, 15) it says:
"If it can be proved that someone has betrayed Israel three times, or has given the money of Israelites to the Akum, a way must be found after prudent consideration to wipe him off the face of the earth."

Even a Christian who is found studying the Law of Israel merits death. In Sanhedrin (59a) it says:
"Rabbi Jochanan says: A Goi who pries into the Law is guilty to death."

II. BAPTIZED JEWS ARE TO BE PUT TO DEATH
In Hilkhoth Akum (X, 2) it says:
"These things [supra] are intended for idolaters. But Israelites also, who lapse from their religion and become epicureans, are to be killed, and we must persecute them to the end. For they afflict Israel and turn the people from God."

And in Iore Dea (158, 2 Hagah) it says:
"Renegades who turn to the pleasures of the Akum, and who become contaminated with them by worshipping stars and planets and sin maliciously; also those who eat the flesh of wounded animals, or who dress in vain clothes, deserve the name of epicureans; likewise those who deny the Torah and the Prophets of Israel – the law is that all those should be killed; and those who have the power of life and death should have them killed; and if this cannot be done, they should be led to their death by deceptive methods."

Rabbi Maimonides, in Hilkhoth Teschubhah (III, 8) gives the list of those who are considered as denying the Law:
"There are three classes of people who deny the Law of the Torah: (1) Those who say that the Torah was not given by God, at least one verse or one word of it, and who say that it was all the work of Moses; (2) Those who reject the explanation of the Torah, namely, the Oral Law of the Mischnah, and do not recognize the authority of the Doctors of

the Law, like the followers of Tsadok (Sadducees) and Baithos; (3) Those who say that God changed the Law for another New Law, and

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them. Let them be wiped off the face of the earth. Destroy the memory of the Amalekites. They are with us still in this Fourth Captivity, namely, the Princes [of Rome]... who are really Amalakites."

1. THESE PRINCES ARE TO BE KILLED FIRST
   For if they are allowed to live, the hope of the liberation of the Jews is in vain, and their prayers for release from this Fourth Captivity are of no avail. In Zohar (I, 219B) it says:
   "It is certain that our captivity will last until the princes of the gentiles who worship idols are destroyed."
   And again in Zohar (II, 19a) it says:
   "Rabbi Jehuda said: Come and see how it is; how the princes have assumed power over Israel and the Israelites make no outcry. But their rejoicing is heard when the prince falls. It is written that: the King of the Egyptians died and soon the children of Israel were released from captivity; they cried out and their voice ascended to God."

2. THE PRINCEDOM WHOSE CHIEF CITY IS ROME IS THE ONE TO BE HATED MOST
   OF ALL BY THE JEWS
   They call it the Kingdom of Esau, and of the Edomites, the Kingdom of Pride, the Wicked Kingdom, Impious Rome. The Turkish Empire is called the Kingdom of the Ismaelites which they do not wish to destroy. The Kingdom of Rome, however, must be exterminated, because when corrupt Rome is destroyed, salvation and freedom will come to God's Chosen People.
   Rabbi David Kimchi writes as follows in Obadian:
   "What the Prophets foretold about the destruction of Edom in the last days was intended for Rome, as Isaiah explains (ch. 34, 1): Come near, ye nations, to hear...For when Rome is destroyed, Israel shall be redeemed."
   Rabbi Abraham also, in his book Tseror Hammor, section Schoftim, says the same:
   "Immediately after Rome is destroyed we shall be redeemed."

IV. LASTLY, ALL CHRISTIANS, INCLUDING THE BEST OF THEM, ARE TO BE KILLED

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en: 'The good among the Akum deserve to be killed, etc.'"

V. A JEW WHO KILLS A CHRISTIAN COMMITS NO SIN, BUT OFFERS AN ACCEPTABLE
SACRIFICE TO GOD
In Speher Or Israel (177b) it says:
"Take the life of the Kliphoth and kill them, and you will please God the same as one who offers incense to Him."
And in Ialkut Simoni (245c. n. 772) it says:
"Everyone who sheds the blood of the impious is as acceptable to God as he who offers a sacrifice to God."

VI. AFTER THE DESTRUCTION OF THE TEMPLE AT JERUSALEM, THE ONLY SACRIFICE
NECESSARY IS THE EXTERMINATION OF CHRISTIANS
In Zohar (III, 227b) the Good Pastor says:
"The only sacrifice required is that we remove the unclean from amongst us."
Zhoar (II, 43a), explaining the precept of Moses about the redemption of the first born of an ass by offering a lamb, says:
"The ass means the non-Jew, who is to be redeemed by the offering of a lamb, which is the dispersed sheep of Israel. But if he refuses to be redeemed, then break his skull....They should be taken out of the book of the living, for it is said about them: He who sins against me, I shall take out of the book of life."

VII. THOSE WHO KILL CHRISTIANS SHALL HAVE A HIGH PLACE IN HEAVEN
In Zohar (I, 38b, and 39a) it says:
"In the palaces of the fourth heaven are those who lamented over Sion and Jerusalem, and all those who destroyed idolatrous nations... and those who killed off people who worship idols are clothed in purple garments so that they may be recognized and honored."

VIII. JEWS MUST NEVER CEASE TO EXTERMINATE THE GOIM; THEY MUST NEVER

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In places where Jews are strong, no idolater must be allowed to remain..."

IX. ALL JEWS ARE OBLIGED TO UNITE TOGETHER TO DESTROY TRAITORS AMONG THEM

In Choschen Hamm. (338, 16) it says:

"All the inhabitants of a city are obliged to contribute to the expense of killing a traitor, even those who have to pay other taxes."

X. NO FESTIVAL, NO MATTER HOW SOLEMN, MUST PREVENT THE BEHEADING OF A CHRISTIAN

In Pesachim (49b) it says:

"Rabbi Eliezer said: It is permitted to cut off the head of an 'idiot' [one of the people of the Earth] on the feast of the Atonement when it falls on the Sabbath. His disciples said to him: Rabbi, you should rather say to sacrifice. But he replied:

By no means, for it is necessary to pray while sacrificing, and there is no need of prayers when you behead someone."

XI. THE ONE OBJECT OF ALL THE ACTIONS AND PRAYERS OF THE JEWS SHOULD BE

TO DESTROY THE CHRISTIAN RELIGION

Thus the Jews picture their Messiah and Liberator whom they expect, as a persecutor who will inflict great calamities upon non-Jews. The Talmud lists three great evils which will come upon the world when the Messiah comes. In Schabbath (118a) it says:

"Whoever eats three meals on the Sabbath shall be saved from the three evils: from the punishments of the Messiah, from the pain of hell and from the war of Magog; for it is written: Behold, I shall send you Elias the Prophet before the coming of the 'Day' of the Lord, etc.*

Note to commenters; WordPress is a little archaic in some aspects such as posting pictures. You can only put one per post, it goes at the . So, if mply email . Also, Peggy ary for l grammar advance for

3 thoughts on “The Truth About The Talmud”

Reply

David Allender said:

Comments are turned off or may not get posted because we no longer have time to waste on spammers, trolls and shills.

For in depth discussions on these subjects enjoy using our private, TROLL Free forum inside Unidigi.com

Or email us at “info – AT SIGN – unidigi.com”

Reply

Julius said:

Actually the Talmud IS NOT A HOLY BOOK! The Talmud is the body of Jewish civil and ceremonial law and legend comprising the Mishnah and the Gemara. There are two versions of the Talmud: the Babylonian Talmud (which dates from the 5th century AD but includes earlier material) and the earlier Palestinian or Jerusalem Talmud. IT IS A LAW BOOK, Most of the Talmud is like all law books made up of case studies.

Case studies are the comments, judgments of the judges, and reasons for their judgment. It’s not just one judge; it’s a panel of judges. Many different cases come before these judges. Now scholars such as David Duke can twist these cases, because of the nature of the Hebrew language it’s written WITH. Hebrew is not an easy language to translate, I can read Hebrew and often cannot come to a firm conclusion in what was originally meant by its writers. Even law books written in English are difficult by its self, one reason that a lawyer goes to law school for 4 to 6 years!

Also, due to its spare and laconic style, the Talmud is studied, not read. The difficulty of the inter-generational text has necessitated and

fostered the development of an institutional and communal structure that supported the learning of Talmud and the establishment of its study by iva (school).

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This is from the time the Blacks were driving Whites off their farms in Zimbabwe.

Jan's Advertisement

White Shop: SS Eagle Head flag

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Jan's Advertisement

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This design is on the front of your choice of either white or ash t-shirt, tank top, long sleeve or baseball shirt (baseball shirts are only white).

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